Vol. XII NEW SERIES No. 2

JUNE, 1916

BULLETIN
OF
ELON COLLEGE

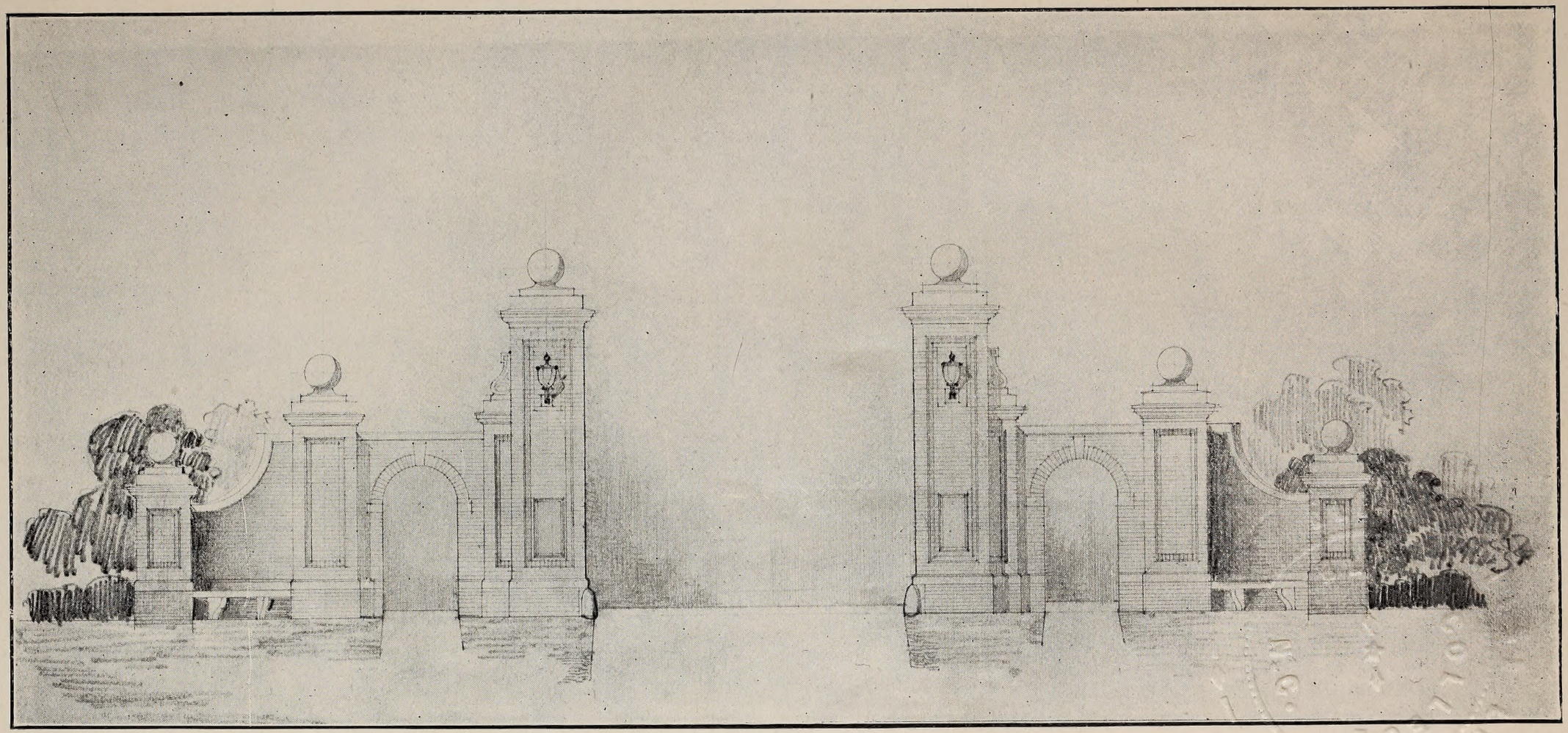
ELON COLLEGE, N. C.

COMMENCEMENT NUMBER

BULLETIN ISSUED QUARTERLY

Admitted as Second-class Mail Matter under Act of July 16th, 1894

Dedicated
to
The Class of 1916
Worthy Sponsors they of the
Elon Spirit,
In
Gratitude
for
Their
Devotion and Beneficence
to
Alma Mater



THE CAMPUS ENTRANCE

As Planned by the Class of 1916 as Their Donation to Alma Mater. To be Dedicated on Founders' Day, Dec. 20, 1916
To be Erected During the 1916 Vacation Season.

Praises, Elon, Unto Thee*

 OUD praises ever be,
Dear Elon, unto thee—
Our dear E. C.
Fair daughters every one,
Thy stalwart, noble sons,
Praise for thy victories won,
Praise, praise to thee!

Mother of mighty souls,
Thee would our tongues extol.
Our hearts are thine.
We love thy time-worn walls;
We love thy sacred halls;
On us thy spirit falls
With touch divine.

Father of spirits free,
Bless thou our dear E. C.
With thy rich grace.
Keep all her children true,
Make strong to dare and do,
Bring them life's battles thru,
To see thy face.

*Composed by Dr. A. B. Kendall, Burlington, N. C.; set to the tune of America, and sung at Elon Celebration of American Christian Convention, Springfield, Ohio, Fall of 1914

Dear Elon*

 HOU tender mother, who has led
through devious ways
My wayward footsteps, now I give
praise.
May thy glory ever spread abroad
from shore to shore,
And thy sons and daughters laud thee evermore.

CHORUS:

Elon, dear Elon, brightest gem on memory's page;
Elon, fair Elon, glorious are thy ways.

Thou long hast guided men to kingship pure and true;
And tpou still givest visions vast and new.
Wilt thou ever lead me, guide my steps through
storm and sun,
In the ways of duty, till life's work is done.

CHORUS:

Elon, dear Elon, gentle guide of all my youth,
Elon, fair Elon, guide me into truth.

And may the glory and the lustre of thy name
Lead many others to this shrine of fame,
And may love untarnished, e'er be rendered unto
thee,
Thou dear Alma Mater of the great and free.

CHORUS:

Elon, dear Elon, I would kneel at thy pure shrine;
Elon, fair Elon, be the glory thine.

*Composed by Dr. T. C. Amick and to be sung to the tune of Juanita.

E-X-P-L-A-N-A-T-O-R-Y

We believe the matter presented in this issue will mightily interest the educational thinkers of our time. The age is one of unrest, uncertainty, transition, progressive change. All this is mirrored in the two contributions composing this issue by members of Elon's 1916 class, being an outgrowth of their College courses and investigations.

Miss Wicker and Mr. Brown discuss education as it is viewed in this institution. What these recent Alumni say, when taken in relationship to the College catalogue (which may be had free on application to the President) and its new School of Education, will vitally interest all parents, prospective College students, and modern educators.

The President's Report to the Board of Trustees will throw interesting side-light on the internal life and policies of the College and will be read with interest and appreciation by those to whose hearts every phase of Elon history is dear.

A new feature is added in the programs of the year that has just concluded. The careful observer will readily glean from these programs the fullness, richness, and variety of the public exercises of the

year—cultural, inspirational, instructional, aspirational.

It goes without saying that the sixteen illustrations will make a genuine appeal for the inner soul of College days—grand days they of glorious opportunity and sweet fellowship.

In conclusion let those interested in the ideals and life described in this bulletin write for complete information and sympathetic suggestion to

PRESIDENT W. A. HARPER,
Elon College, N. C.

Patronage limited to Four Hundred. Several refused last year. Write early to be sure of reservation.

The New Meaning of Education*

The illuminating flash of modern thought has revealed vast changes in the meaning of education. These obvious changes have been watched with scrupulous eyes. Men have cautiously counted the steps in the change, advertently marked the resting places, and anxiously measured the speed and space of each march. From ancient Chaldea to modern America, the change has been one of adding and subtracting, of approving and discarding, of grafting the new upon the old, that the old may be renewed with the fresh blood of the new conception. It is through these changes that we are able to blaze our way into the more hopeful things of the future. If we are to build up to the level of our opportunities, we must build down to the foundation of our duty. We have new times, new land, new men. Shall we not have new thought, new ideals, new work? In former days, the thought of the disciple was guided implicitly by the maxim of the Master, but the painful gain of past attainment has not been ingloriously tossed aside. The student has been compelled to find in life a new meaning for education. He has balanced his powers and possibilities, and is no longer deceived by the illusion that the power to think is relegated to a favored few, or that the meaning of edu-

* An oration delivered by Mr. R. F. Brown, A. B., at the 1916 Commencement. Mr. Brown was awarded the Stanford Orator's Medal.

cation has been summoned out of the void and must to the void quickly return.

The meaning of education has undergone many changes in past ages, but these aims have changed with the changing times. We can understand these changes only in the light of their highest development.

The assimilation of knowledge is not the highest aim in education. Books are looked upon as furnishing in written word the changing opinions and ideas of men. These direct the student to the mastery of form, the development of the mind and the pursuit of truth, which may lie outside the pale of ecclesiastical approval. The adjustment aim is not sufficiently broad in scope. The mind is not symmetrically developed, the inventive genius and creative powers remain unharnessed. In analyzing the requisites of a citizen, it may be discovered that a burglar might easily fulfill the requirements. Under a brazen countenance and a cloak of disguise, he goes to church and Sunday school, attends the primaries, voting for the best candidates, and influencing men to purify politics, and set to patriotic music the unharmonious clamoring of ambitious statesmen. Therefore, the making of a citizen is not a sufficient aim, though good enough in itself. If character building is the meaning of education, then our great captains of industry, many of whom have great rating in character, but who are poor in the practice of the principles of brotherhood as taught by Christ, and our leading politicians represent the highest product of educational effort. But we are not always proud of our chief captains of industry and our silver-tongued politicians, because their lives are often poor in the essential elements of manhood.

In an effort to span the great gulf that has hitherto been unbridged, many have travelled unwearily in the channel of social efficiency. But this aim is likely to be narrowing, rather than broadening, in its tendency. It is true that this aim purposes to train for many lines of useful endeavor, but no extensive vision is stimulated. During the middle ages, education was thought of in terms of intellectual and spiritual discipline. To countenance such a meaning in education is to vow allegiance to the most rigid rules of monastic life, which are too low and sordid for the liberty-loving American. Others contend that the welfare of state is a panacea for all ills. The weakness of this theory has reached a reduction to absurdity. We can see the ripe fruit of this doctrine when we look at heathen Europe, with her teeming thousands of pale-faced widows, her innocent multitudes of famishing children, her once-beautiful and bright-faced maids now bowed in solitude and shame, her once-fruitful fields now drenched with human blood.

Such have been the shrines at which the intellect of the world has bowed; but America has found a new way—for

> "New occasions teach new duties;
> Time makes ancient good uncouth:
> They must upward, still, and onward
> Who would keep abreast of truth."

We would not think of returning to the old ideals, nor have we dreamed of holding them fast, without change, lest they crumble in our hands. But, with an unrivalled spirit of adventure, a passionate desire for the new truth, and a deep-seated belief in her responsibilities, America has discovered a new mean-

ing for education. It means the complete development of the individual for service to humanity; for the path of self-realization is through service to others. Truly to serve humanity, therefore, is to realize ourselves, and at the same time to aid others in the great task of self-realization. If we can love and serve humanity we can live, love and serve acceptably, for in humanity love and service find consummation. It is because of this conception that we have been able to secure emancipation from the slavery of hatred, the crime of injustice and the penalty of ignorance which have abased the pride and prevented the progress of so many nations. We have learned the lesson of forgiveness and reconciliation; and are no longer congenial to the dark flower of hatred which now blooms so rankly in the blood-sodden fields of Europe, for ours is the modern land of promise, "The hand where hatred dies." The bitter animosity which blossomed so brutally in the American Revolution is now replaced by friendship and encircled with a halo of tender compassion. The deathly hatred of our grandfathers, who so bravely faced each other at Gettysburg, has been supplanted by a Pantheon of love. Ears that were once deaf to the appeal for the burial of sectional strife have listened and believed when the muster guns have spoken. Hearts that were once cold to calls for trust and sympathy have awakened to unfaltering confidence, and today the links of loyalty and love that were rent asunder by the iron wedge of war have been welded together in unity, equality and peace. For this reason, this is the land in which men of all nations can meet on common ground, forgetting the gorgeous and tragic past, which is the warp and woof of ancient history, and settling all differences as men of the

twentieth century. The charming voice of education—coupled with the vibrating chords of Christianity bear eloquent testimony to the spirit and progress of American thought. This accomplishment spells superiority, superiority spells responsibility and responsibility spells duty.

Then, America's supreme problem is not to become "mistress of the seas," nor to dominate the world of commerce; but to unlock to the world the fairest product of this Republic: "The New Meaning of Education." Its splendor must dazzle and illumine the war-wasted homes, and its influence must float in the hearts of men just as genially as the Stars and Stripes unfurl their beauty in the heavens by the grace of the earth's free breeze. Desperate leaders shall then cease to rally their disordered forces; moral and material powers shall once more be unified; stern opposition shall crumble beneath the sweet music of good-will; superstition shall fade as the darkness of the night in the kindling glory of the sun; and Europe's tired heart shall once more throb with the joyous charm of new life.

The key that opens the hearts of men and solves the unsolved problems, is found in Christian education. When man accepts this key, he shall see that God has clothed its purpose in perpetual garments that it may never be corrupted, and in asbestos, that it may never be consumed. It shall walk on its mission through pools of earthly pollution, through the furnace of untiring service, and finally come forth as white as linen, and as pure as the golden wedge of Ophir, which was polished in the refiner's fire. Its usefulness shall not perish, like the annual shedding of the forest, but its products shall increase in value until, at last, beneath the

hand of some more fortunate Cultivator, it shall yield more abundant harvests of love, service and good-will than have ever before luxuriated in the "seed-field of Time."

"Still more majestic shalt thou arise,
Still far more free from foreign foe;
Thy message shall from other lives
Drive out the clouds of grief and woe.

"Drive out the old, ring in the new,
The larger heart, the kindlier hand;
Drive out the false, ring in the true,
And banish darkness from the land."



MISS WICKER
Contributor to this Issue



MR. BROWN
Contributor to this Issue



Elon Busy-Bees. Also a Twentieth Century Independence Club



As the 1916 Kodak Man Saw Things.

Education that is Different*

There is education and education, but what is education? It is self-realization, striving to reach the ideal, the quest for truth. Real education is the greatest gift of God.

When we sow the tiny seed of nature, we sow with hope, with faith; so it is with our own lives. The best farmers use the best fertilizers, the best-known seed, labor under the best conditions known to man; can we hope for less in human life? What a mistake it is to sow mental seed without the best preparation, or the best foundation that God has given us! Origen said that God had sown truth in the world, but had let man arrive at it by the slow instrumentality of human research. Education has opened the mind to receive it, but has also given us the defense of distrust. Is truth something real that has been brought to life, or has merely a new name been given to unreality. "Truth is within ourselves, it takes no rise from outward things; whate'er we may believe, there is an inmost center in us all where truth abides."

He is educated who can raise himself above the common level of the community by making common things his own in the fullest sense. It is not his dead self that he stands upon but his living self. He has received and assimilated; some receive and

* An essay by Miss Annie Laurie Wicker, Ph. B., given at the 1916 Commencement. Miss Wicker was awarded the Moffitt Essayist's Medal.

give out nothing. The really educated man, forgets himself and his education in serving others. Whatever duty there is he stops to do it, forgetting that he has stopped, and it is he who gladly gives the cup of cold water to the dying soldier. Thinking and knowing all the while that it is he who has received the blessing by serving. Education, in imparting power, involves, as has been said, corresponding responsibility, but education cannot recreate man. God made man in his own image, intrusting him to realize himself and recognize his creator. We are not all born equal. The value of a man like the value of a mill-race depends on the head. No training can give either of the qualities which, as Lecky says, lead to the most splendid success of life, tact and judgment, by which one is enabled to seize opportunities, and make the most of them. College at best can give but a small part of education. It is only the preface of the book which she translates for us. Her aim is to let us know why it was written and for what. What is comes later. In Emerson's words, "The things taught in colleges and schools are not education, but the means of education." The world is our best, as it is our earliest teacher—a hard mistress, but a just one. She gives and takes.

But what is a college, what is its mission, and what its educational problem? Is it merely the four walls which enclose us? No! Instead the college consists of the life there, its belief in truth. When we speak of a college, believing in truth, we mean first that its president and faculty must be honest and fearless, but we mean more than this: we mean also that higher standards of honor must be attained by its undergraduates, for far beyond the belief

of most men, the standard of a college in the community, and the effort of a college in the country depend upon the personal character of its undergraduates. This personal character depends in a great measure on the straightforwardness and the human quality of its college teachers. Nothing can be of more importance in a college, and scarcely of more importance in a community than the attitude of undergraduates toward questions of truth and falsehood.

A Christian college, and that it is of which we speak, shows plainly its standard, its ideal spirit among faculty and students. Do not understand me to say that a Christian college must forever be preaching her goodness to her students, but instead living her real self, so the students may see plainly her ideal standard, and I do not mean that in order to be a Christian student, one must be a little tin angel; nay, instead one should live among the fellows,—live the right spirit in the inner life, for education without this ideal spirit as its foundation is as an egg without the germ of life; without the essential garments of the mind, the frills of education may become a mockery.

The terms of any foundation established in perpetuity for educational ends must be interpreted in every age with some regard to the spirit of that age. The twentieth century has accepted without reservation some points of philosophy which were treated as doubtful in the nineteenth. The doctrine of evolution has thus come to occupy an assured place in the thought of the world, and the time once given to attacking or defending it, is now given to studying its incidents and corollaries. We can see that Christian education is a work of evolution, and

has meant very different things in different centuries. It is now viewed as less distinctive in form and more vital in spirit than it was once thought to be. Greater emphasis is placed on its influence on the affairs of earth as compared with what may be its influence on human destiny. Less store is set on its theological formulas, and more on its ethical and moral inspiration. A closer study of comparative religions has shown that more of these elevating forces than was once supposed are common to other faiths, and we no longer shut our eyes to the truth that men professing no religion are often, so far as man can judge, among the leaders for whatever makes for civic good.

Christian education is a comprehensive term. Those who most fully take upon themselves its duties are by no means the same as those who merely believe that Christianity is the best form of religion. The substance beneath the form has never been more clearly explained than by the Master as He closed His Sermon on the Mount. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."

Can you believe that, if your scientific studies do not furnish you suggestion in these matters, if your education in college does not connect itself with the philosophy of life and of conduct, if it has not strengthened your moral purpose, and helped also to clear your conceptions of truth and beauty, can you believe that you are really educated? Really have you not caught merely the husks of science? Have not the grains slipped through your fingers? You have acquired not education, but training. Carlyle struck to the heart of the matter, when he said

that a man was living in a state of rebellion if he rendered no worship and had no reverence.

The respect of an educated man for religion is quite distinct from what may be his views of any particular form of religious belief. Man owes to God that which belongs to Him, for that which God has done for man. Why should a man seek education, and endeavor not to recognize the creator of that which he studies? The world's history is full of the story of men who had one of these qualities and who failed by the lack of the other. It is difficult to say which has done the greater harm; blind devotion without intellectual insight, or intelligence without devotion. Each has at one time or other filled the world with crime and suffering. Can we reach success by possessing only one? This question must come to all men. In such a moment of testing, there is one voice which speaks down the centuries; the voice of one greater than Marcus Aurelius; greater than that of the philosopher, the poet, or priest, whose utterance is so clear, so straightforward, that it brings courage to doubting souls, and points the way for timid hearts. That voice says, "Know the truth and the truth shall make you free." There is no freedom worth having other than freedom which liberates every power of the soul.

President Butler of Columbia University says, that complete education must involve the mastery of science, literature, art, institutional life, and religion. The Christian educated man of the twentieth century will be among the first to own that wherever modern civilization extends we are generally judged according to our true merits, and this world is usually right in its judgment of men.

Some would prefer a purely scientific education

with the conception that it would involve neither politics nor religion; but such a conception of education is blind to its real meaning; for true education involves not only the true understanding of the facts of nature, but studies these facts in their origin as well as in their relations and their conception involves a knowledge of God and man, for as Tennyson has poetically expressed:

"Flower in the crannied wall,
I pluck you out of the crannies;—
Hold you here, root and all in my hand,
Little flower—but if I could understand
What you are, root and all, all in all,
I should know what God and man is."

Thus we see that education in its widest sweep involves a comprehensive knowledge of God and man.

President's Report—1916

The year just closed has been marked in N. C. educational circles by keen competition among the Colleges. This year now begun bids fair to be even more so. Our State institutions have become more aggressive. Our Church Colleges must do likewise. I am pleased to inform you that our enrollment has this year readily reached the 400 mark. We shall put forth every endeavor to have it do so next year. We recognize however the difficulties we face to realize on our efforts, for not only will the competition for students be keener this summer, but we must find twenty seven undergraduate students to take the place of the graduate students of the past year. By order of the Faculty non-resident graduate students cease after the current year. With your assistance and with co-operation on the part of our devoted friends we shall achieve our aim.

OUTSTANDING EVENTS OF THE YEAR

1. The Christian spirit of the College has perceptibly gained in power this year. The extra-curriculum Bible courses provided for a year ago have helped. The two evangelistic campaigns, the second arising spontaneously among the students in answer to prayer and led by a student, Rev. H. S. Smith, stirred the heart and quickened the spiritual life into fruit, on the part of the Faculty, the villagers and the student body.

2. The sickness of our College Pastor has been a draw-back to us, but this very affliction has served to help forward the individual Christian experience of many, by inviting to spiritual contemplation. Dr. W. C. Wicker deserves the thanks of the Board for having served as College pastor in Dr. Atkinson's absence.

3. Again we record, and for the tenth time in unbroken succession, that no one of our students has been sick unto death. This record I am sure will be hard to duplicate. We are grateful for the blessings of God in this direction.

4. Our students through their Y. M. C. A., Y. W. C. A., and C. E. organizations have been anxious to line themselves up in Christian service in the community. Their aim is two-fold: to help the community, and to train themselves for Christian work. Community Service Day, to be celebrated the last Saturday in each February, has been provided for. In this, the College and State Department of Agriculture unite with them. The benefit of this movement, so modern, so Christ-like, can readily be foreseen in mutual good to College and community.

5. Last year I reported that during April the U. S. Bureau of Education, co-operating with the N. C. State Department of Public Instruction, had made a searching investigation of the College through Dr. S. P. Capen. This February the results of his investigation were made known and they were all we could desire for ourselves. As a result of this investigation and its findings, the N. C. State Department of Public Instruction placed Elon in the A-group of Colleges—a recogniion that will hearten every friend everywhere and inspire to nobler effort for the future.



More Kodak Revelations



Holiday Scenes Amid Uplifting Social Intercourse

6. The catalogue will reveal the careful anxiety of the Faculty to adapt the curriculum to the demands of the age. The B. Mus. course will readily commend itself to all who desire real culture and intellectual development at the same time. The School of Education will match for efficiency and comprehensiveness the curriculum of any Teachers' College and has been pronounced by State Superintendent Joyner as more than meeting the professional requirements for teacher-training in this State. The Commercial Department has been enriched in scope and standardized. It has steadily gained in favor under the present head and will continue to win patronage and prestige for us.

7. The Southern Christian Convention on May 5th, coming up from Burlington in a body and spending the day with us by its visit inspired us wonderfully.

THE FACULTY

The Faculty has this year, as in former years, been characterized by its co-operative spirit of fellowship and harmony. The institution's best good is what our teachers have set before them to achieve. No College can boast a more devoted, loyal, consecrated corps of instructors. Few can match us in this respect.

There is universal rejoicing over Dean Lawrence's complete recovery after his prolonged illness of a year ago. There is equal rejoicing that Dr. Atkinson's return to duty with the opening of the fall term is assured us.

Of the new members of the Faculty this year the spirit of co-operation of all deserves hearty commendation. Prof. Oscar Randolph, as professor of

Geology and Biology, ranks with the State's foremost teachers. Prof. R. C. Cox, as principal of the Sub-freshman Department, has been faithful, as also have our instructors, Messers. W. J. Cotten and F. F. Myrick. Our new music teachers, Misses Baker and Harris and Mr. Betts, have rendered splendid service.

ALUMNI FUND

The Alumni Fund has been attended to so far by the Class Captains and office assistance of the President of the College. Not much progress has been made on it this year. Rev. W. T. Walters, as chairman of the permanent committee on the fund, certainly deserves commendation for his splendid work, as also do the class captains.

The total so far pledged on the fund is $21,446.

The total collected to date is $1,948.85. Of this amount $875.55 were collected during the current year. Of this $1,000 has been paid on the building and $948.85 is retained in the treasury as a credit balance.

DONATIONS

We have received the following donations this year:

Theological Dept. Fund (Endowment)	$ 24.25
Francis Asbury Palmer Fund	4,200.00
A Friend	500.00
Gen. Julian S. Carr	50.00
John King (landscape plan for Campus)	50.00
Mrs. John Blood (Stereopticon)	40.00
Lawrence Holt and Sons (Laboratory)	50.00
Dr. T. C. Amick (Endowment)	50.00
Dr. E. H. Bowling (Endowment)	300.00

For Library (by many friends)	447.16
A. C. C. Education Board	200.00
Total	$5,911.41

Brother John King agreed to give $100 towards beautifying the campus. He has paid on this subscription $50, which paid for the plans of the landscape gardener.

The Class of 1916 has decided to erect a suitable arch over the walk in front of the Administration Building, to cost $750. They expect to have it ready for dedication on Founders' Day, December 20, 1916.

ATHLETICS

Our College teams have this year acquitted themselves creditably. We did not win the State Basketball Championship, but we played a good game and had a clean team. In baseball we made a better showing than last year.

Our greatest trouble in athletics is the financial one. The deficit last year was $732.03, and this the College paid. This year the deficit is $521.62.

ENDOWMENT

Dr. Capen's report, consonant with the opinion of practically all who have studied the question thoroughly, suggests as the minimum endowment of an efficient small College $200,000, aside from buildings and equipment. Elon's present endowment is $86,834.60 aside from the annual donations made us by the Boards, equivalent to an endowment of $100,000 invested at 4 per cent., and the several thousand dollars in personal gifts for current expenses which have become regular and annual on the part of an increasing number of generous friends. The Southern Christian Convention has given

this Board its consent to begin whenever it deems wise a campaign to increase our endowment by $125,000. I refer this matter to you at this time.

The endowment this year was increased $374.25. Of this $50 was given by Dr. T. C. Amick, $300 by Dr. E. H. Bowling and $24.25 for the Theological Department. The terms of the donations by Drs. Amick and Bowling specified that the money should be perpetually used to aid deserving students, yielding a six per cent. return to the College and to be lent by the President on personal security. The endowment this year yielded $3,493.20.

Our Western Union Stock is nearly at par now. There is a feeling that this stock should be converted into cash and invested at 6 per cent. This matter is also referred to the Board at this time.

INSURANCE

The College carries the following insurance:

Administration Building and Furniture	$20,000
West Dormitory	20,000
East Dormitory	4,000
Alumni Building	15,000
Ladies' Hall	2,500
Men's Club House	500
Power House (Fire)	3,800
Power House (Boiler Explosion)	15,000
Bonds (Bursar, Treasurer, Agents)	15,000
Total	$95,800

We have paid out for insurance this year $831.05.

Obedient to your order last year we have installed hydrants and one and one-half inch hose sufficient to

reach any one of our buildings with two streams of water. We keep night watchmen on duty, and our power house operatives sleep in the Power House.

SPECIAL FUND

At the last meeting of the Board $26,985.00 had been collected and paid on the principal of the bond issue and $10,500 note of the Special Fund. During the current year $2,735.85 have been collected on this fund. There is now due on the fund $15,848.20. Of this $8,494.70 ought to be certainly collected; $4-713.00 is of doubtful value; and $2,640.50 is uncollectible, because of decease of the subscribers.

IMPROVEMENTS

The improvement account this year shows the following items:

Power House	$2,033.67
Domestic Science Laboratory	121.75
Laboratories	429.52
Campus Ground Plan	50.00
Total	$2,634.94

Of this amount $2,000 was borrowed to pay for the Power House and Fire Protection improvements. The other money was provided out of current funds.

The Library deserves special mention this year. We have spent on it this year $837.08 and placed in it 491 books, practically all of them in the realms of Philosophy, education, history, natural sciences, and ancient classics.

Mrs. C. C. Johnson has made us a most capable and efficient librarian.

WITH THE TREASURER

I have paid to the Treasurer on

General Fund	$57,368.86
Special Fund	2,735.85
Alumni Fund	847.55
Total	$60,952.26

I have also paid him notes as follows:

Ministerial Notes	$ 922.50
Regular Account Notes	1,622.75

DUE THE COLLEGE ON ACCOUNT

Boarding Department	$3,222.60
Room Rent	2,137.66
Tuition	6,708.41
General	620.04
Total	$12,688.71

GAIN FOR YEAR

Improvement Account paid by Gen. Fund	$ 634.94
Library Paid by General Fund	837.08
Total	$1,472.02
Less Overdraft of General Fund	$ 596.92
Net Gain	$875.10

PROGRAMS

OF

THE YEAR 1915-1916

SUGGESTING

THE

VARIETY AND STANDARDS

OF THE

VARIOUS DEPARTMENTS

AND

ACTIVITIES

OF

THE COLLEGE

DIVINE SERVICES

Program of the Opening Sunday

SUNDAY, SEPTEMBER 5, 1915, 11:00 A. M.

Organ Prelude—Pargo-Handel .....Miss Harris

Doxology—Congregation standing

Invocation

Hymn No. 1—(Christian Hymnary)

Holy, holy, holy, Lord God Almighty!
Early in the morning our songs shall rise to thee;
Holy, holy, holy! merciful and mighty!
All thy works shall praise thy name in earth, and sky, and sea.

Holy, holy, holy, all the saints adore thee,
Casting down their golden crowns around the glassy sea;
Cherubim and seraphim falling down before thee,
Thou wast, and art, and evermore shalt be.

Holy, holy, holy, though the darkness hide thee,
Though the eye of sinful man thy glory may not see,
Only thou art holy; there is none beside thee,
Infinite in pow'r, in love, and purity. Amen.

Scripture Lesson

Prayer



Athletic Scenes—Seen Every Day.



More Athletic Scenes.

Hymn, No. 197—(Christian Hymnary)

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.

Dear dying Lamb! thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved, to sin no more. Amen.

Offering

Anthem—"Great God Attend"—Carl W. Kern

Opening Address—"The College Man and Sacrifice"
President W. A. Harper

Hymn, No. 193—(Christian Hymnary)

All hail the pow'r of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

Crown him, ye martyrs of our God,
Who from his altar call;
Extol the stem of Jesse's rod,
And crown him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all. Amen.

Postlude—Pilgrim's Chorus—Wagner

Program of the

FACULTY MUSIC RECITAL

OCTOBER 26, 1915, 8:00 P. M

Lieberstraum ..... Liszt

Piano

MR. BETTS

A Birthday ..... Woodman
Will o' the Wisp ..... Spross
Roberto tu Che Adoro ..... Meyerbeer

Voice

MISS HARRIS

Pierrette, Op. 41 ..... Chaminade
Gondoliera No. 1 ..... Liszt
Sprites of the Glen. Op. 30, No. 3 ..... Dennee

Piano

MISS DAVIDSON

Io Vivo E t'ama ..... Campana

Duet

MISS HARRIS AND MISS BAKER

Maman, dites-moi ..... Wekerlin
Lullaby, from Jocelyn ..... Godard
Der Schmied ..... Brahms

Voice

MISS BAKER

Concert-Etude ..... MacDowell

Piano

MR. BETTS

Annual Entertainment

Philologian Literary Society

THURSDAY EVENING, NOVEMBER 25, 1915, 8 O'CLOCK

Program

Oration ..... William C. King

Cornet Duet ..... Hilrie S. Smith, Garland Huffman

Humorous ..... Garland F. Pridgen

DEBATE

Query: "Resolved, That the Weaver Child Labor Bill Should Be Enacted a Law in North Carolina."

Affirmative:	Negative:
Joseph F. Raper	William L. Monroe
Hamilton J. Fleming	William C. Poe

Quartet—Hilrie S. Smith, William C. Franks, John G. Truitt, Hollis E. Atkinson.

John G. Truitt, President

Nelson F. Richards, Secretary

Marshals: Robert F. Brown, Chief; James F. Apple, Joseph H. Fleming, James M. Bradford.

Roster of the
SUMMERBELL LECTURES

JANUARY 9—13, 1916

January the Ninth

10:45 A. M. .....The Conquest of Fear

7:30 P. M. .....Partnership With God

January the Tenth

10:50 A. M. .....The Development of America

January the Eleventh

10:50 A. M. .....Moulding the American Type

January the Twelfth

10:50 A. M. .....American Traits and Characteristics

January the Thirteenth

10:50 A. M. .....American Traits Concluded

Annual Peace Contest

FEBRUARY 21, 1916, 7:30 O'CLOCK

College Band.

Peace, The Pass-Word of America .....O. P. Fitzgerald

A Congress And High Court of Nations ...J. L. Crumpton

Arbitration, National Honor, And Peace .....W. C. King

College Band.

The Brutality of Man .....H. Jennings Fleming

America's Supreme Opportunity .....Roger M. White

The Call for Peace .....Walter O'B. Motley

College Band.

Judges: Dr. J. O. Atkinson, Prof. A. L. Hook, Dr. E. E. Randolph.

Annual Entertainment

Clio Literary Society

TUESDAY EVENING, FEBRUARY 22, EIGHT O'CLOCK

Program

Oration—The Education that Counts .....Irvin C. Wilkins

Humorous—Flirtation Without Representation,
William Frank Odom

Oration—Determination .....Elwood Newton Pearce

Piano Solo—Hungarian Rhapsody No. 2 Liszt
Edwin Morris Betts

DEBATE

Query—Resolved, That the United States Government Should Make Immediate Provision for an Extensive Increase in Armament.

Affirmative	Negative
C. N. Whitelock, (Ind.)	W. E. Marley, (N. C.)
Z. V. Young, (N. C.)	E. H. Rainey, (N. C.)

Hilvard Elior Jorgenson, President
Herbert Monroe Redding, Secretary

Marshals: William Emory Beale, Chief; William Gaston Allen, Emmett Apple Tuck.

Community ServiceDay

FEBRUARY 26, 1916

By Elon College and the State Department of Agriculture

For Boon Station Township at Elon College. All Citizens Invited to Attend. Everything Free, Including Dinner. The Y. M. C. A., Y. W. C. A. and Christian Endeavor Society of the College will serve the dinner at 1:00 to 2:30 o'clock in the College Dining Hall.

EXERCISES BEGIN AT 10 A. M.

Basket Ball game and Gymnasium Exhibit at College Gymnasium. Great addresses by Major Graham, Prof. Burgess, Messrs. T. B. Parker and R. G. Hill; and Miss Jamison, who will speak for the women both morning and afternoon.

YOU are invited to come. Tell everybody and come

A Full Day of Good Things

Annual Entertainment
of the
Psiphelian Society

APRIL 20, 1916

Program.

Instrumental Solo: Fruhlingsrauschen ....Christian Sinding
Madge Moffitt

Essay .....The Evening of Life
Mattie Keyser

Vocal Trio: Bridal Chorus from the Rose Maiden ..Cowen
Gertrude Mason, Esther Jones and Gertrude Minniear

College Cuts .....Blanche Thomas

Instrumental Duet: Lustspiel Overture Op. 73 ...Keler-Bela
Novella McIntyre and Zula Murray

Humorous: Innocents Abroad .....Mark Twain
Betty Taylor

PLAY: "WINNIFRED"

Written by a Psiphelian

CAST OF CHARACTERS

Old Major Winnifred (Her grandfather), .Novella McIntyre
Mrs. O'Lear (Her mother) .....Annie L. Wicker
Jack Vail (The hero) ..... Pretto Brown
Dr. Jackson (A lover) .....Ernestine Fulgham
Aunt Chloe (Negro mammy) .....Alberta Boone
Winnifred (Heroine) .....Celestia Gully
Jane (House-maid) .....Curtis Beam
Hettie (Cook) .....Lela Hayworth



The College Band—A Campus Joy



THE TIGERS' CLUB—ELON'S LEAP YEAR GROUP
Not Blind by Any Means, Alert for Their Prey—The Guileless Man

Annual Psiphelian Society Entertainment (Con).

Sister Nan (Nurse) .....Ruth Johnson
Sister Elizabeth (Nurse) .....Grace Orndorff
Mrs. Stagg (Matron) .....Lorena Garrett
Miss Hightower (The Court Lady) ...Jennie W. Atkinson
College Chums:
Mildred .....Kirk Gregory
Dorris .....Blanche Thomas
De .....Betty Taylor
Vi .....Hattie Bazemore
Polly .....Louise Byrd

Scenario

ACT I

Scene I—Drawing room of Major Winnifred's home.
Scene II—The same. Two hours later.

ACT II

Scene I—Winnifred's boudoir at twilight. Three years later.
Scene II—The same. Next morning.

ACT III

Scene I—At College. Six months later.
Scene II—The same. One year later.

ACT IV

Scene I—Hospital. Waiting room adjoining Winnifred's private ward. One year later.
Scene II—The same. Three months later.

ACT V

Scene I—Same as Act I, Scene I. A few months later.
Scene II—Same. One week later.

Julia Farmer, President

Marshals: Kirk Gregory, Chief; Mary Emily Gatling, Beulah Earman, Mary Ruth Johnston, Ruth Wicker.

Inter-scholastic Declaimers' and Reciters' Contest

APRIL 21, 1916

Program for Final Contest 8 O'clock P. M.

Organ Voluntary .....Mr. Edwin M. Betts

Mr. James Palmer .....Waynesville, N. C.
Be a Man

Miss Bernice Woodruff .....Walnut Cove, N. C.
Mammy's Little Boy.

Mr. Martin Luther .....Lawndale, N. C.
Mose

Miss Flora Prevatte .....Lumberton, N. C.
A Sisterly Scheme

Male Quartette: Bruddah Brown ..From College Glee Club
Messrs. Pearce, Franks, Vaughan, and Holland

Mr. Aubrey Wiggins .....East Durham, N. C.
God Has Given America to Be Free

Miss Lucy Clapp .....Greensboro, N. C.
The Bear Story

Male Quartette: Rig-a-gig-gig, and Away We Go
From College Glee Club

Mr. Grady Dawson .....Greensboro, N. C.
The Duty of the South to the Country Boy.

Miss Mary Dickson Riddick .....Asheville, N. C.
A Monologue

Mr. Verne E. Johnson .....Asheville, N. C.
One Niche the Highest.

Miss Alice Phillips .....Asheboro, N. C.
Higher Culture in Dixie.

Orchestra: Ye Old-Time Tunes .....Glee Club Orchestra

Judges in Preliminary Contest

To Select Reciters: Misses Bessie Urquhart, Mabel Harris, Lois Davidson, Pearle Fogleman, Lena Ragsdale, and Mrs. A. A. Riddle.

To Select Declaimers: Professors T. C. Amick, N. F. Brannock, E. O. Randolph, A. L. Hook, F. F. Myrick, and W. J. Cotten.

Judges in Final Contest

Reciter's Medal: Mesdames J. U. Newman, W. P. Lawrence, and W. A. Harper.

Declaimer's Medal: Rev. L. I. Cox, Capt. H. E. Jorgenson, and Mr. P. H. Elkins.

All are invited to visit the Society Halls, which will be open for thirty minutes after the conclusion of the contest.

Contestants of the Preliminary Contest 10 O'clock A. M.

Apex Graded School .....Apex, N. C.
Miss Floy Bolling: The Last Word.
Mr. Linwood Jones: Universal Education.

Asheboro City Schools .....Asheboro, N. C.
Miss Alice Phillips: Higher Culture in Dixie.
Mr. John S. Plummer: The New South.

Asheville City Schools .....Asheville, N. C.
Miss Mary Dickson Riddick: A Monologue.
Mr. Verne E. Johnson: One Niche the Highest.

Bessemer High School .....Greensboro, N. C.
Mr. Grady Dawson: The Duty of the South to the Country Boy.

Biscoe High School .....Biscoe, N. C.
Miss Lucile Dickens: The Soul of the Violin.
Mr. Verner Small: Supposed Speech of Regillus.

Bonlee High School .....Bonlee, N. C.
Miss Helen Siler: The Convict's Soliloquy.

Farm Life School .....China Grove, N. C.
Miss Pearl Walton: Aunt Elnor's Hero.
Mr. Jennings Kester: Our Honored Dead.

Churchland High School .....Linwood, N. C.
Miss Gurtha Williams: The Death Bridge of the Tay.
Mr. L. M. Barnes: The Land of the Twentieth Century Opportunities.

Creedmoor High School .....Creedmoor, N. C.
Mr. Edward Floyd: The Unknown Speaker.

City High School .....Durham, N. C.
Miss Frances Henry: The Lady, or the Tiger.
Mr. Joel Muse: The Freedom of the High Seas.

East Durham High School .....East Durham, N. C.
Miss Jessie Young: Angel Middleton.
Mr. Aubrey Wiggins: God Has Given America to Be Free.

Elon Graded School .....Elon College, N. C.
Miss Verna Wilson: The Hazing of Valliant.

Friendship High School .....Burlington, N. C.
Miss Margaret Homewood: Higher Culture in Dixie.
Mr. R. A. Stanford: Far Beyond the Alps Lies Italy.

Gilliam's Academy .....Altamahaw, N. C.
Miss Grace Gilliam: The Mothers of Men.
Mr. W. B. Allnut: Not Guilty.

City High School .....Greensboro, N. C.
Miss Lucy Clapp: The Bear Story.

Holly Springs State High School ....Holly Springs, N. C.
Miss Nina Adams: Naughty Zell.
Mr. Lynton Ballentine: Ben Hur's Chariot Race.

Jamestown High School .....Jamestown, N. C.
Miss Venice Benbow: Bobby Shaftoe.
Mr. Wade Thompson: The Duty of the State to the Country Boy.

Kittrell State High School .....Kittrell, N. C.
Miss Josephine Reid: Skimpsey.
Mr. John B. Crudup: The Black Horse and His Rider.

Liberty Public School .....Liberty, N. C.
Miss Lorna Smith: College Oil Cans.
Mr. Flavius Amick: The Responsibility of War.

Lumberton Graded School .....Lumberton, N. C.
Miss Flora Prevatte: A Sisterly Scheme.
Mr. John Blount McLeod: A Eulogy on the Life and Character of Robert E. Lee.

Merry Oaks High School .....Merry Oaks, N. C.
Mr. William W. Langley: The Poet Priest.

Piedmont High School .....Lawndale, N. C.
Mr. Martin Luther: Mose.

Pittsboro High School .....Pittsboro, N. C.
Mr. George Harmon: The Forgotten Man.

Pomona High School .....Greensboro, N. C.
Miss Berta May Norman: The Famine—From Hiawatha.
Mr. Reid Hodgin: Wilson and Washington on Neutrality.

Siler City Graded and High School .....Siler City, N. C.
Miss Vera Paschal: The Engineer's Story.
Mr. Russell Small: A Tribute to Washington.

Summerfield High School .....Summerfield, N. C.
Miss Emma Bennett: The Signing of the Declaration.
Mr. Luther Winchester: The Unknown Speaker.

Sylvan Public High School .....Snow Camp, N. C.
Miss Argie Stuart: Higher Culture in Dixie.
Mr. Homer Foster: Success, The Result of Struggle.

Walnut Cove High School .....Walnut Cove, N. C.
Miss Bernice Woodruff: Mammy's Little Boy.

Waynesville Public Schools .....Waynesville, N. C.
Miss Sara Thomas: The Wrecked Express.
Mr. James Palmer: Be a Man.

The West Durham School .....West Durham, N. C.
Miss Sarah Jordan: Black Silas.
Mr. Samuel Bruce: The Chariot Race from Ben Hur.

Winston-Salem City Schools .....Winston-Salem, N. C.
Mr. Gordon B. Ambler: Arena Scene from Quo Vadis.

Woodleaf High School .....Woodleaf, N. C.
Miss Alice Cranford: Marguerite.

Yadkin Collegiate Institute .....Yadkin College, N. C.
Miss Mabel Keith Hartley: Jim's Last Ride.
Mr. Obin Bain Michael: America's Vital Problems.

Youngsville Graded School .....Youngsville, N. C.
Mr. Claude C. Jeffreys: The Land of Promise a Sequence of Tribulations.

Freshman-Sophomore Debate

SATURDAY EVENING, APRIL 22, EIGHT O'CLOCK

Program

Query: "Resolved, That the United States should now give their independence to the Philippine Islands."

Affirmative:	Negative:
Miss Gertrude Minniear,	Mr. H. Terrie Floyd,
Mr. Fletcher C. Lester.	Mr. Zeb. V. Young.

J. M. Bradford, President.

Miss Halcy Wright, Secretary.

Marshals: G. F. Pridgen, Chief; Sophomore: Miss Lela Hayworth, Miss Blanche Thomas; Freshman: Miss Frances McAdams, Miss Louise Byrd.

Senior Recital

Music Department

TUESDAY EVENING, MAY 9, 1916, 8:15 O'CLOCK

Staccato, Caprice .....Max Vogrich
Miss Novella McIntyre

Consolation No. 6 .....Liszt
Sonata, Op. 13 (First Movement) .....Beethoven
Mrs. V. L. Wyant

Ein Schwan .....Grieg
Deh, Vieni non tardar .....Mozart
Miss Gertrude Mason

Valse Styrienne .....H. A. Wollenhaupt
Miss Madge Moffitt

Nocturne .....Ricordati
Hexentanz .....MacDowell
Miss Gertrude Mason

Polonaise Op. 46 No. 12 .....MacDowell
Miss Madge Moffitt

Ah, Love but a Day .....Mrs. H. H. A. Beach
Miss Gertrude Mason

Autumn Op. 35 .....Chaminade
Miss Novella McIntyre

RECITAL
BY
Certificate Pupils
Expression Department

Lorena Garrett
Mary Isabella Randolph
Betty Birche Taylor

Program

Dickens .....The Child Wife
Miss Garrett

John Luther Long .....The Prince of Illusion
Miss Randolph

Shakespeare .....Macbeth, Act V, Sc. 1
Miss Garrett

Charles Klein and Arthur Hornblow
(a) Renunciation scene from "The Lion and the Mouse."
(b) Reconciliation (from same)
Miss Taylor

Shakespeare .....Hamlet, Act 3, Sc. 1
Miss Randolph

Porter .....A Chapter from "Pollyanna"
Miss Garrett

Shakespeare .....Romeo and Juliet, Act II, Sc. 2
Miss Taylor

Bulwer-Lytton .....Aux-Italiens
Miss Garrett

Shakespeare .....The Merchant of Venice, Act I, Sc. 2
Miss Taylor—Portia
Miss Randolph—Nerissa

Shakespeare .....As You Like It, Act IV, Sc. 1
Miss Taylor—Rosalind
Miss Randolph—Orlando
Miss Garrett—Celia



A Group of Racket-Raisers—The Kind Everybody Likes



Lasses –Sweeter than Honey in the Honey-Comb

Class Day Exercises

FOUR O'CLOCK, SATURDAY AFTERNOON, MAY 20, 1916

Motto: Numquam non Paratus. Colors: Green and Gold
Class Flower: Lily.

IN 1936—A PROJECTOGRAPH SCENE
By the Class

Class Statistics .....W. L. Kinney
Class Will .....Ruth Johnson
Mantle Oration .....P. V. Parks
Acceptance of Mantle .....W. C. Franks
Toast to Faculty .....R. T. Bradford
Trophies Delivered .....L. C. March
(Exercises Concluded on the Campus)

President—Thomas Purkins Harwood, ...Va.
Secretary—Susie Blanche Teague,.....N. C.

CLASS ROLL

Russel Taliaferro Bradford .....Virginia
Robert Fredrick Brown .....Alabama
Mrs. Annie York Crawford ....North Carolina
Thomas Purkins Harwood .....Virginia
Ruth Johnson .....North Carolina
Hilvard Elior Jorgenson .....Michigan
William Lee Kinney .....North Carolina
Lloyd Charles March .....Virginia
Myrtle Mozelle Moser .....North Carolina
Paul Virgil Parks .....North Carolina
Carl Brown Riddle .....North Carolina
Susie Blanch Teague .....North Carolina
Annie Laurie Wicker .....North Carolina

Society Representatives

Philologian, Psiphelian, Clio

EIGHT O'CLOCK, SATURDAY EVENING, MAY 20, 1916

College Band.

Essay—"How to Live on the Time We have."
Miss Lorena Garrett, Burlington, N. C. .....Psi.

Oration—"Let Him be Servant of All."
Mr. Lemuel Wilmer Vaughan, Franklin, Va. .....Clio

Essay—"Crises in Life."
Miss Grace Ellerton McCullers, McCullers, N. C. ...Psi

College Glee Club.

Oration—"The Delusion of Militarism."
Mr. Henderson Lee Thomas, Broadway, N. C. ....Clio

Oration—"The Advance of Our National Spirit."
Mr. William J. Bryan Truitt, Summerfield, N. C. ..Phi

Oration—"The Master of Assemblies."
Mr. John Laymon Crumpton, Roxboro, N. C. .....Phi

College Band.

Marshals: Philologian—H. S. Smith, chief; G. M. Reid, J. C. Auman. Clio—H. M. Redding, Chief; E. H. Rainey, W. W. Manning

BACCALAUREATE DAY

Commencement 1916

MAY TWENTY-FIRST

Baccalaureate Sermon—11:30 A. M.

1. Organ Voluntary.
2. Doxology.
3. Invocation.
4. Anthem—"Brightest and Best are the Suns of the Morning" .....Dudley Buck
5. Offertory.
7. Prayer.
8. "No Shadows Yonder" .....(From "The Holy City") .....Gaul
9. Baccalaureate Sermon .....Rev. W. G. Sargent, D. D., of Providence, R. I.

   "The New Time, the New Man and His Message"
10. Hymn 452 .....Heber

The son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar!
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below:
He follows in His train.

The martyr first whose eagle eye
Could pierce beyond the grave,
Who saw his Master in the sky,
And called on him to save;
Like Him, with pardon on his tongue,
In midst of mortal pain,
He prayed for them that did Him wrong:
Who follows in His train?

A glorious band, the chosen few
On whom the Spirit came—
Twelve valiant saints, a hope they knew,
And mocked the cross and flame:
They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to feel:
Who follows in their train?

A noble army—men and boys,
The matron and the maid—
Around the Savior's throne rejoice,
In robes of light arrayed;
They climbed the steep ascent of heaven
Thru peril, toil and pain:
O God, to us may strength be given
To follow in their train. Amen.

11. Benediction.

Baccalaureate Address—8:00 P. M.

1. Organ Voluntary.
2. Doxology.
3. Invocation.
3. Duet—"The Lord is My Shepherd" .....Smart
Misses Harris and Baker
5. Scripture.
6. Prayer.
7. Bass Solo .....Mr. Floyd Alexander
8. Baccalaureate Address .....President W. A. Harper
"The College Man and Social Service"

9. Hymn 300 .....Lyte

Jesus, I my cross have taken,
All to leave and follow Thee;
Naked, poor despised, forsaken,
Thou from hence my all shalt be;
Perish every fond ambition,
All I've sought, or hoped, or known;
Yet, how rich is my condition!
God and heaven are still my own.

Let the world despise and leave me:
They have left my Savior, too;
Human hearts and looks deceive me;
Thou art not, like them, untrue;
And, while Thou shalt smile upon me,
God of wisdom, love and might,
Foes may hate, and friends may scorn me:
Show Thy face and all is bright.

10. Benediction.



ANNUAL REUNION

OF THE

Psiphelian Literary Society

MAY 22, 1916, 4:00 P. M.

Welcome Address .....Miss Julia Farmer

Piano Solo .....Miss Inez McLeod

Reading .....Miss Betty Taylor

Piano Duet ....Missess Novella McIntyre and Zula Murray

Essay .....Miss Grace Trollinger

Original Story .....Miss Polly Garrett

Vocal Trio .....Misses Gertrude Mason, Esther Jones, and Gertrude Minniear

Presentation of Medal and Books

Closing Address .....Miss Jennie Willis Atkinson

Eli—An Oratorio

By Costa

Given by Elon College Choral Society

MAY 22, 1916, 8:15 P. M.

DEPARTMENT OF MUSIC

ELON COLLEGE CHORAL SOCIETY
MABEL BLANCHE HARRIS, Soprano
MARY ANNA BAKER, Mezzo
PALMER N. CONSTABLE, Tenor
FLOYD ALEXANDER, Bass
EDWIN M. BETTS, Solo Accompanist
LOIS BAIRD DAVIDSON, Pianist
EDWIN M. BETTS, Conductor

Air—Bass Solo—"Hear my prayer, Oh, Lord."
Corale—"How mighty is Thy name."
Recit.—Tenor and Soprano—"Hannah, why weepest Thou?"
Duetto—Soprano and Tenor—"Wherefore is thy soul cast down."
Tenor Solo—"Behold! I have brought."
Air—Bass with Chorus—"Let the people praise thee."
Alto Solo—"Lord, from my bed I rise."
Corale—"O make a joyful noise."
Air—Bass Solo—"The Lord is in His holy temple."
Recit.—Soprano—"Open unto me the gates of righteousness."
Air—Soprano Solo—"I will extol Thee O, Lord."
Recit.—Bass—"My sons! my sons!"
Air—Bass Solo—"If thou shouldst mark iniquities."
Recit.—Alto—"It is a good thing to give thanks."
Air—Alto Solo—"This night I lift my heart to Thee."
Chorus of Angels—"No evil shall befall thee."
Trio—Soprano, Alto, Tenor—"Thou shalt love the Lord thy God."
Air—Bass Solo—"Go in peace."
Quartet—"We bless you."
Air—Bass Solo—"Although my house be not with God."
Recit.—Bass—"Blow up the trumpets."
Chorus with Tenor Solo—"Let us go to pray."

Air—(Bass)

Hear my prayer, O Lord, and let my cry come unto Thee! That which I see not, teach Thou me, teach me to do Thy will; for Thou, Lord, art my God.

Corale

How mighty is Thy name in all the earth, O Lord; Thy praises all the heavens proclaim, and babes record. Thy wonders night and day, the moon and stars, I scan; and when the sun appears, I say, Lord, what is man? Great is the Lord.

Recit.—(Tenor and Soprano)

(Tenor)

Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? Am I not better to thee than ten sons?

(Soprano)

My soul is cast down within me; mine eye poureth out tears unto God; my tears have been my meat day and night.

(Tenor)

They that sow in tears, shall reap in joy. Be comforted; hope thou in God.

Duetto—(Soprano and Tenor

(Tenor)

Wherefore is thy soul cast down? and why is it disquieted within thee? Hope thou in God, for thou shall yet praise Him, who is the health of thy countenance, and thy God.

(Soprano)

Why, my soul, art thou cast down? and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him, who is the health of my countenance, and my God.

Tenor Solo

Behold! I have brought the first-fruits of the land, which Thou, O Lord, hast given me.

Air—(Bass) with Chorus

Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase, and God, even our own God, shall bless us.



JUST FOR FUN

A Teapot and Other Utensils, But without the Tempest



A GROUP OF THE DOMESTIC SCIENCERS

Demonstrating Co-Education in the Kitchen, with Full Approval of the Suffragettes of the Hill

(Chorus)

God be merciful unto us, and bless us, and cause His face to shine upon us.

(Solo)

The Lord bless ye, and keep ye.

(Chorus)

Amen.

(Solo)

The Lord lift up His countenance upon ye, and give ye peace.

(Chorus)

Amen.

(Solo)

The Lord make His face shine upon ye, and be gracious unto ye.

(Chorus)

Amen.

The Morning Prayer—(Alto)

Lord, from my bed again I rise, to offer up the sacrifice of praise and prayer to Thee; I laid me down to sleep at night, I trusted in Thine arm of might; Thine arm protected me. Uphold Thy servant through the day, direct my steps in wisdom's way, let me not turn aside; let me not walk where scorners walk, and sinful men profanely talk; still be my God and guide.

Corale

O, make a joyful noise to God, the Lord, ye lands, with gladness serve the Lord and sing, ye sacred bands. Ye know the Lord is God, that He hath made us all; we are His people. Come, like sheep obey his call!

Solo—(Bass)

The Lord is in His holy temple; let all the earth keep silence before him.

Recitative—(Soprano)

Open unto me the gates of righteousness; and I will go into them, and I will praise the Lord.

Air—(Soprano)

I will extol Thee, O Lord, for Thou hast lifted me up, and hast not made my foes to rejoice over me. I cried unto Thee, and Thou hast healed me. Thou hast turned my mourning into dancing, and girded me with gladness, to the end that my glory may sing praise to Thee. O Lord my God, I will give thanks unto Thee forever.

Recitative—(Bass)

My sons! my sons! I cannot hold my peace; they make the Lord's people to transgress. If one man sin against another, the judge shall judge him; but if a man transgress against the Lord, who shall entreat for him?

Air—(Bass)

If Thou shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou may'st be feared.

Recitative—(Alto)

It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High; to show forth Thy lovingkindness in the morning, and Thy faithfulness every night. Blessed are they that dwell in Thy house; for a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

The Evening Prayer—(Alto)

This night I lift my heart to Thee, whose dwelling is in heaven above; O, deign to hear and answer me, my father —God of love! Art thou not, Lord, in every place? Is there a thing beneath thy care? Though Angels only see Thy face, yet Thou, O Lord, art everywhere. O give Thine Angels charge to keep their wings spread over me this night; let them defend me, let me sleep till darkness melts in light!

Bless the Lord, O my soul, and all that is within me, bless His holy name! Bless the Lord, O my soul bless—

(he falls asleep)

Chorus of Angels

(An Angel)

The Lord is thy keeper!

(Chorus)

No evil shall befall thee, dear object of His choice; this night our Lord will call thee, in a still, small voice. Thy God saith, they that fear Him shall heart and soul rejoice: then sleep to wake and hear Him in a still, small voice.

Trio—(Soprano, Alto, Tenor)

(Soprano and Tenor)

Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy might, and Him, only Him, shalt thou serve.

(Alto)

I will love the Lord my God with all my heart, with all my soul, with all my might, and Him, only Him, will I serve.

Solo—(Bass)

Go in peace; and the blessing of the Lord be upon you! Thy wife shall be as a fruitful vine, and like olive plants thy children; yea, thou shalt see thy children's children.

(Quartet)

We bless you in the name of the Lord. Hear them, Lord, in the day of trouble; God of Jacob, do Thou defend them; O preserve them, and keep them alive; let them be blessed upon the earth!

Air—(Bass)

Although my house be not with God, yet He hath made with me an everlasting covenant, in all things ordered sure. All my salvation, all my desire, is this: Although He make it not to grow, although my house be not with God, ye He hath made with me an everlasting covenant, in all things ordered sure.

Recitative—(Bass)

Blow up the trumpet in the time appointed, on our solemn feast day. Take a psalm, and bring hither the timbrel, the pleasant harp, with the psaltery; for this was a statute of Israel, and a law of the God of Jacob.

Chorus and Tenor Solo

Let us go to pray before the Lord, to seek the Lord of Hosts. Let us come before His presence giving thanks, and make a joyful noise to Him with psalms.

The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.

(Tenor Solo)

I will also go.—I will praise Thee, O Lord, with my whole heart; I will give Thee thanks, O Lord, I will praise Thee among the people.

CHORUS

SOPRANOS

Aldridge, Eva
Atkinson, Mary D.
Boone, Alberta
Brown, Pretto
Fogleman, Pearle
Hales, Frances
Harper, Mrs. W. A.
Harris, Mabel B.
Jones, Esther
McCullers, Grace
Orndorff, Grace
Pickard, Mamie
Ragsdale, Lena
Sato, Toshio
Simpson, Annie
Taylor, Betty

ALTOS

Baker, Anna M.
Beam, Curtis
Bowden, Alma
Garrett, Elma
Garrett, Verna
Gregory, Kirk
Mason, Gertrude
McIntyre, Novella
Minniear, Gertrude
Moffitt, Madge
McAdams, Frances
Powell, Myrtle

TENORS

Borneman, L. B.
Constable, P. N.
Fitzgerald, O. P.
Franks, W. C.
Holland, C. E.
Johnson, C. C.
Jorgenson, H. E.
Maness, H. C.

BASSES

Alexander, F.
Amick, T. C.
Auman, J. C.
Apple, J. F.
Duncan, F. C.
Dunaphant, F. M.
Gerringer, C. E.
Heatwole, V. P.
Myrick, F. F.
Paschal, A. B.
Pearce, E. N.
Smith, H. S.

PROGRAM
OF
GRADUATION DAY
COMMENCEMENT, 1916
MAY TWENTY-THIRD

10:30 a. m.—Graduation Exercises and Literary Address

College Band.

Welcome Address ..Thomas Purkins Harwood, Salutatorian

College Band.

"Education That is Different" .....Annie Laurie Wicker
"The New Chivalry" .....Mrs. Annie York Crawford
"The Price of Progress" .....William Lee Kinney

College Band.

"The Source of Ideals" .....Susie Blanche Teague
"True Preparedness" .....Russell Taliaferro Bradford
"The New Meaning of Education" ....Robert F. Brown

College Band.

Literary Address: "A Program of Preparedness for Life's Campaign," ..By Rev. J. I. Vance, D. D., Nashville, Tenn.

Conferring Degrees in Arts and Philosophy.

Presentation of Diplomas and Certificates in Piano, Voice, Fine Arts, Expression, Scientific and Commercial Departments.

Presentation of Bibles to the Graduating Class.

Presentation of Medals: Stanford Orator's, Moffitt Essayist's, Long Scholarship, Morrow Thesis, and Wellons General Scholarship.

Presentation of Scholarships: Alumni, Summerbell.

Farewell Address .....William Lee Kinney, Valedictorian

Benediction .....Rev. J. W. Wellons, D. D.

College Band.

BACHELOR OF ARTS

Russell Taliaferro Bradford, cum laude .....Virginia
Robert Fredrick Brown, magna cum laude .....Alabama
Thomas Purkins Harwood, magna cum laude .....Virginia
Hilvard Elior Jorgenson, magna cum laude .....Michigan
William Lee Kinney, summa cum laude ....North Carolina
Lloyd Charles March .....Virginia
Paul Virgil Parks, magna cum laude .....North Carolina

BACHELOR OF PHILOSOPHY

Mrs. Annie York Crawford, magna cum laude North Carolina
Ruth Johnson, magna cum laude .....North Carolina
Myrtle Mozelle Moser, magna cum laude ..North Carolina
Carl Brown Riddle, cum laude .....North Carolina
Susie Blanche Teague, magna cum laude ....North Carolina
Annie Laurie Wicker, magna cum laude ....North Carolina

MASTER OF ARTS

William Jefferson Cotten, A. B. .....Virginia
Thomas Purkins Harwood, A. B. .....Virginia
Fred Fletcher Myrick, A. B. .....North Carolina

DIPLOMA IN PIANO

Gertrude Mason .....North Carolina
Novella McIntyre .....North Carolina
Madge Moffitt .....North Carolina
Mrs. V. L. Wyant .....North Carolina

DIPLOMA IN VOICE

Gertrude Mason .....North Carolina

DIPLOMA IN FINE ARTS

Ruth Bullock .....North Carolina
Ruth Johnson .....North Carolina

CERTIFICATE IN EXPRESSION

Lorena Garrett .....North Carolina
Mary Isabella Randolph .....North Carolina
Betty Birche Taylor .....North Carolina

CERTIFICATE IN FINE ARTS

Grace Aldridge .....North Carolina
Oleine McLennan .....North Carolina

CERTIFICATE IN SCIENCE

William Chevis Poe .....North Carolina

CERTIFICATE IN BOOKKEEPING

Elwood Newton Pearce .....North Carolina
Zebulon Vance Young .....North Carolina

CERTIFICATE IN STENOGRAPHY

Agnes Spence Simpson .....North Carolina

3:00 p. m.—Art Exhibit, Annex, West Dormitory, (2nd floor)

4:00 p. m.—Matinee Recital of Music and Expression Departments.

8:00 p. m.—Alumni Address: "Woman and the World's War." .....Miss Mary V. Godwin, Ph. B., Appomattox, Va.

9:30 p. m.—Alumni Business Meeting.

Marshals: Philologian—Hilrie Shelton Smith, Chief; Grady McGee Reid, John Clyde Auman. Clio—Herbert Monroe Redding, Chief, Eugene Huff Rainey, Wymer Wyche Manning.

FACULTY LECTURES

1915-1916

(Given annually one on the First Thursday of each month from October to May).

Dr. J. U. Newman—The Diagram Method of Bible Study.

Dr. W. C. Wicker—The Philosophy of Play.

Dr. J. O. Atkinson—Cordelia of Shakespeare's King Lear.

Prof. N. F. Brannock—The Ultimate Elements of Matter.

Dr. T. C. Amick—Women and Educational Development.

Dr. E. E. Randolph—A Study in Tuberculosis.

Prof. E. O. Randolph—Practical Geology.

Prof. R. C. Cox—Higher Education in North Carolina.



Twenty-seventh Annual Session Opens September 6, 1916



THE MEN'S "GYM" ROOM—ALUMNI BUILDING

A full four-year course is given all men without charge, fitting them to be directors and building up their physical manhood.
The women have a separate "gym" in the West Dormitory Annex, with suitable four-year course of study, without charge.
Elon's splendid health record is attributable in no small degree to her excellent physical culture courses. No student has died in ten years.



President's Home—East College Street

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PREPARATORY DEPARTMENT — Prepares young men and young women for the Freshman class at Elon, or elsewhere.

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EXPRESSION DEPARTMENT — Expression and Physical Culture.

ART DEPARTMENT — Oil Painting, Water Colors, Pastel, Crayon, China Painting, Public School Drawing, Mechanical Drawing, Etc.

DOMESTIC SCIENCE — New Laboratory elegantly appointed, equipped with gas ranges and aluminum ware.

COMMERCIAL DEPARTMENT — An Ideal Business Course, combining education, culture, and special training.

NORMAL DEPARTMENT — A three years' briefer course leading to the L. I., Ph. B. and A. B. degrees. Also special term each year, April and May.

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PRESIDENT W. A. HARPER,
Elon College, N. C.



Front Campus View—Looking from West



Front Campus View—Looking from East



A Group of the Artists-to-Be, in Their Elon Studio

Vol. XII NEW SERIES No. 3

JULY, 1916

BULLETIN

OF

ELON COLLEGE

ELON COLLEGE, N. C.

MID-VACATION NUMBER

BULLETIN ISSUED QUARTERLY

Admitted as Second-class Mail Matter under Act of July 16th, 1894

DEDICATED

TO

ELON'S ALUMNI,

NOBLE SONS AND DAUGHTERS

OF A

NOBLE MOTHER,

WHOSE USEFUL LIVES

REFLECT A GROWING LUSTRE

ON

HER FAIR NAME

SOUTHERN CHRISTIAN PUBLISHING CO., PRINTERS, ELON COLLEGE, N.C.

Elon College Bulletin

Mid-Vacation Number

P-R-E-F-A-C-E

In this Mid-Vacation Number we are happy to present three stirring utterances, given at Commencement, by three modern thinkers.

Dr. Frank G. Coffin, Albany, N. Y., is the illustrious President of the American Christian Convention—a big man in a big place. That he brings a message as to the strategic value of little things is characteristic of the age as well as of the man who brings it. This age of ours is noted for the minuteness of its attention to details, niceties, fine distinctions. Little things are the basis of great ones. That is why it is necessary for a man to secure an education—a little thing in time and cost—if he is to be big in the world's work.

Miss Mary Virginia Godwin is a woman true to the womanly heart and ideals in her noble discussion of Women and The World's War. Elon is proud to have produced a leader of her sex, capable of speaking with such splendid discrimination in this time of tumult and of passion.

The concluding message is by a leader in The New Time, of which he speaks, Dr. W. G. Sargent, Providence, R. I. He is himself the type of the New Man, and all will agree that his message is fresh with the newness of the new time. Dr. Sargent is a prime mover in the struggle in New England to bring the Churches of Christ into closer fellowship and is him-

self pastor of a union church, founded by the coalition of the Christian and Congregational Churches of his city

These three messages will start many a happy and wholesome train of thought in their reading. We send them forth gladly and confidently.

The illustrations scattered here and there in the booklet, will find ample justification in their purpose to represent the buildings and equipment of the College Plant, valued at $300,000, every particle of which is dedicated to the uplift of the "Noble Four Hundred" students who foregather here from many quarters each recurring year.

For full information of the College, its departments, and rates, write

PRESIDENT W. A. HARPER,
Elon College, N. C.

Patronage limited to Four Hundred. Several refused last year. Write early to be sure of reservation.

Dignifying the Common Task*

Standing at the threshold of an active career, you are demanding of me a life-long message—a demand which I would be bold enough to answer only with the help of the great Leader of men's lives. The message should have in it something which will be worthy to be as immortal as memory itself.

My text will be a motto; one about which you may think when opposition is great and you are suffering discouragement; one to which you may turn when life's load is heavy and you are conscious of weakness; and one which I would have you remember when the compromising, tempting spirit of competitive life is upon you and your only cheer in that hour is the voice of God in your own conscience. It is taken from the ninth chapter of Ecclesiastes and the tenth verse, "Whatsoever thy hand findeth to do, do it with thy might."

During these days of your college career, you have not been building onto life; ;you have, rather, been adding spaciousness to the life which you already possessed. Education is not an addition to something that we have; it is the enlargement to something that we are. The purpose of education is less to impart ideas and add to the fund of information which you possess than it is to draw out and train that which is already within you. It is to give soul enlargement, mental efficiency and intellectual dex-

*A message to Elon students and to aspiring young people everywehere, by Dr. F. G. Coffin, Albany, N. Y.

terity. Education which does not produce culture, ennoble character and strengthen forceful personality is scarcely worth the name. It must go to that in man which is the deepest of all deep things within him. To do this, it must perform a spiritual function in that it brings the great God-thought into the otherwise small man-thought.

A college training may fit us to fill a large sphere and, perhaps, in the common mind, this is most frequently interpreted as its function, but an equally significant purpose is to fill any sphere better. It is not the extensive development which is always of the most value. The intensive must be rated as of equal worth.

Whatever education you may have received here gives to you greater ability, but the motive of one's heart determines where the ability is to be invested and what shall be the purpose of such investment. If one is to use his superior mentality in a bad purpose, he would better have less ability. If all men were to be crooks, they ought to have just as little education as possible, else it would all go into a proficiency for lawlessness. A carving instrument would better have a razor edge and the finest tempered steel, if it is to be used for that purpose, but should it become a weapon with murderous intent against a fellowman, its dullness is actually to be desired. So, after all, it is not so much the qualifications that we have for life as it is the purpose for which these various qualifications may be used.

We cannot place too much stress upon the mere fact of graduation. It must be weighed in the light of what has gone before and what will follow after. There are people who have gone through school without much school going through them. There are

those who have been graduated from school who are not graduated for the world. The Commencement exercises give us absolutely no ground for the presumption that we are educated. In fact, I doubt if it may ever be said, in strict compliance with facts, that any man is educated. He is always being educated. Education is never an accomplishment; it is always a process.

Then it is also possible to be educated according to the traditional school standard and not be educated for a life purpose. It was said of a certain Englishman that he was deeply versed in books but shallow in himself; and of another, that he was the most learned fool in all Christendom. In this throbbing twentieth century, an abstract literary education is of very questionable value unless its owner possesses the ability to motorize that education in the common and practical things of life.

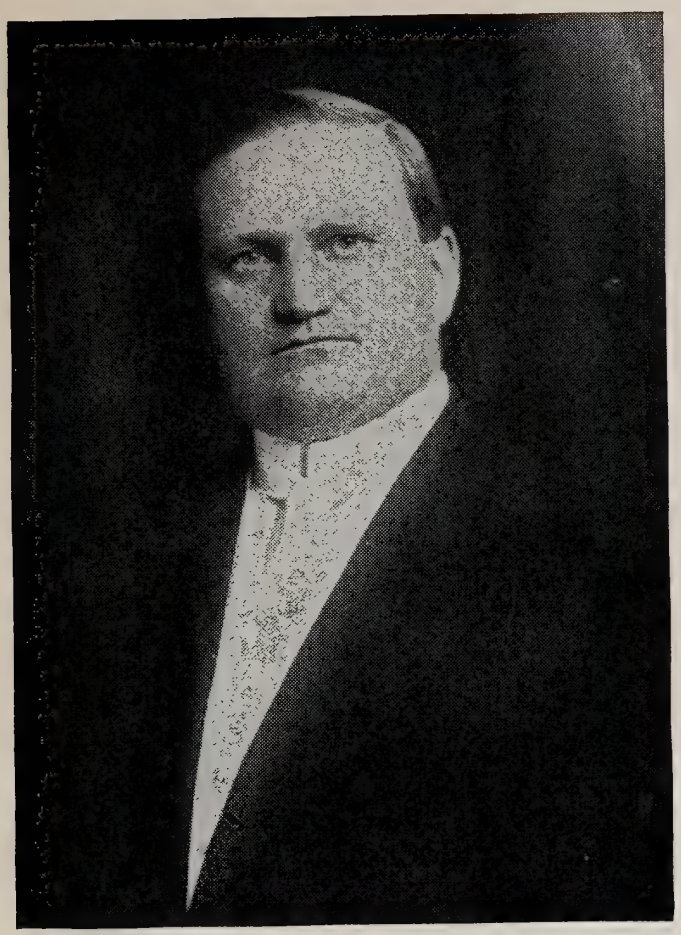
Hitherto, your education has been measured by grades, marked in the percentages of a generally presumed-to-be hard-hearted professor. From now on, your education will be graded with even greater severity upon your efficiency to do things. You will not receive monthly reports with your grades marked thereon, but if you do not make good, you will finally wake up to the fact that you have been suspended or expelled from the world's school of progress. Perhaps you will be called upon to perform but few unusual feats. Your grading will be upon your ability to do the plain, common things of life such as almost everyone else is doing every day. If college training makes snobs, it is a curse; if it puts the nose of the student above the common things of life, it has failed in its intent; if it makes dissatisfaction with the humble things of daily toil and con-

tact, it has been a disqualifying training.

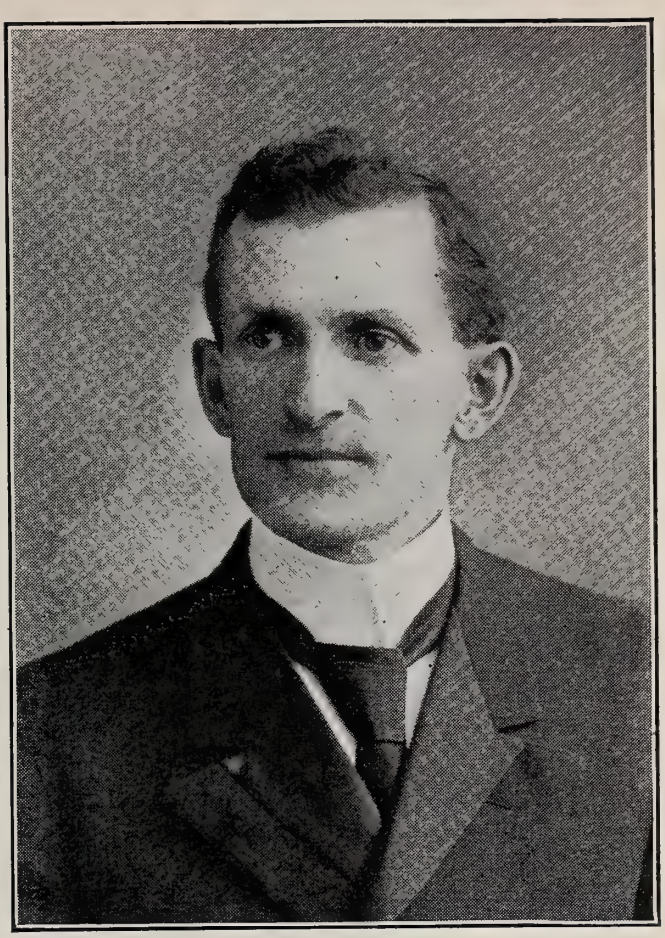
I am sometimes forced to think that one of the great crimes of modern life is the spirit of dissatisfaction so universally extant. The world is full of people who are not doing what they would like; or if at one time they did enjoy it, they have had to do it so long that it has become tiresome. Out of their tasks have been sapped all the spontaneity, the ambition and the enthusiasm. They are fondly thinking that should their tasks be elsewhere they would be content. But it is only another self-delusion. We need a generation of people who can aspire and still invest the very best that is in them on a plane below that of their aspiration.

People get out of joint with their surroundings. The world in which they live and the ideal in which their ambitions dwell have very little in common. Because of this disparity, they are in unrest and dissatisfaction. They oftentimes feel that they have been dropped into an undeserved corner and are being pushed into unattractive service by the iron hand of circumstances.

The poet tells us of the woman who, on the frontier, went to the window of her humble cottage twice each day to witness the uptrain and downtrain on the railroad spur which penetrated the wilderness. She always described it as "watching the world go by." To her, there was a world of which she was no part. Out of her life had been lost a sense of the dignity and the importance of motherhood and home making. Could she have been a part of that world about which she thought, her life would not have seemed in vain, but as it was, hers was a mere chafing existence which smothered the highest qualities of the soul and left no sphere for accomplishments.



Dr. Frank G. Coffin, Albany, New York
Contributor to This Number



Dr. Wm. G. Sargent, Providence, R. I.
Contributor to This Number



Three of the Seven Elon Buildings



The Alumni Building—For Men

We indulge the habit of thinking that the best is "out there" and if we were asked where, the analysis of our answer would mean anywhere except here. There are boys who are ill-content with the farm and are rushing to the crowded factory life of our cities under the delusion that they are benefitting themselves; yet, if they were not blind, they would realize that the greater opportunity is in remaining upon the farm and investing in rural life an ability which would make it the most remunerative and most satisfactory of all work calling for men's energies. The large pulpit is usually inviting to the young minister because of its extensiveness; while the pulpit of the smaller congregation may afford him an opportunity for an intensive work which would quadruple his life influence. There are mothers who may sometimes wish that they could write the poetry of Fanny Crosby, or glorify the canvas as Rosa Bonheur, and yet, they are filling an incomparably larger sphere in putting the poetry of godliness and painting the ideals of right living into the hearts of those whom God has given them in the sacred precincts of motherhood.

Dr. Conwell tells of the boy who was ambitious for a larger world. He desired to be a mineralogist and made himself both wealthy and famous in the profession of his ambition. In order that he might secure an education for this work, his parents were forced to mortgage the home which they afterward lost. Following his ambition, he went into the far West searching for the minerals where men had not discovered them before. He came to old age disappointed, dejected and baffled. The old homestead was purchased by a man whose son rubbed, day by day against the edge of an opening in the old stone

fence. A certain glint in the rocks of the fence attracted his attention; observingly, he discovered one day the particular hillside from which those hocks came and found others of the same sort. He wondered what that strange substance might be. Finally, one day, he took a specimen to a mineralogist and found that it was copper and in large quantity. The mineralogist asked him if there was more of the same kind to be found on the farm and he replied that there were whole hills-full of it. The first occupant, who was ambitious to make for himself a reputation as a mineralogist, had labored under the delusion that his opportunity was somewhere far away and in following that delusion, he closed his eyes to the things that were near and lost that of which he was in pursuit. Opportunity is not so much a thing of place as it is of men. He who does not find opportunity for improving something which is near at hand will probably never come across an opportunity for improving a great thing, no matter how much he may dream of it. He is like the wild turkey who stoops down following the trail of corn until he presses into the trap, and then realizing his captivity, looks up for the release and therefore never discovers the only release which his prison affords. The way to the greater liberty is the humble way and the way to the heights always starts with the lower steps.

The disappointment of having to live below one's ideals is to no small extent chargeable to a fault in the ideals. Nearly all of us who have reached middle life can remember the college boast felt, if not expressed, of what we were going to do, and how we were going to do it when we got out into the world, and now, perhaps, what we do and the way

we do it bears very little relation to that earlier ambition. We have found the pressure of life so intense that we have forgotten very many of our rules and we do things just any way that seems to be open at the time to get the larger results out of life. We emerge from college with our diplomas in hand, thinking that, perhaps, it is somewhat of a credential of admission to the grandstand of life. We find a world very little disposed to pay attention to this testimony of ability, but keenly ready to measure us by the way in which we do the common things of life.

I can well recall how, when I came out of college, I rather prided myself upon my ability in mathematics, and I loved to figure out the almost impossible things; but as soon as I settled in a pastorate, I found that the great mathematical stunt was how to make fifteen dollars go from Sunday to Sunday without a minus quantity. I enjoyed the dead languages, but I have seen times when conducting factory meetings since that I would willingly have given all the Greek and Hebrew which I possessed for a knowledge of Hungarian to present the loving message of the Christ to hungry hearts.

We will not be credited to any large extent by our uncommon sense, but by the amount of the common variety which we possess. We will not find our glory in doing the unusual task, but in doing efficiently the common task of life.

The spectacular thing may seem more inviting to us, but the common thing is usually more necessary. The dream of the embryo clergyman is of a masterful oratory which will hold hundreds spellbound awaiting his next word. Yet Jesus preached one of the best sermons of which we have record to an

audience of one person. Peter went forty miles to deliver the Gospel message to a family of Gentiles; and Philip was taken away from the sermon to the multitudes in order that he might preach to one Ethiopian by the wayside. While the dream of the minister may be of the large things, every man who has had service in the pastorate realizes that his leadership has been established when he has found men and women broken-hearted and has put his own heart into their broken heart, suffusing a new life blood of hope until the heartbreak has healed, but in so doing has become attached to that heart which supplied its need in the period of distress. He has discovered men and women crushed, to whom he has had to get near by a tedious way, putting his own shoulders beneath the burdens which they bear and finally helping them upward to God. He has discovered men and women alone and forgotten, the world taking no knowledge of their existence, and into their isolation he has brought a little of the brightness of Heaven. These are the common things by which his ministry has become a thing of power and yet they are the unadvertised, almost unmentioned, features of his career. They are the common things and yet the most glorious features of his ministry.

There are but few summits, either of people or of things. Life is mostly made up of the commonest kind of common things. The names of great men stand out because there are so few of the unusual and extraordinary things to be accomplished. We do not need a world full of Shakespeares; it is not required that every man should be an Edison; and the same might be said of many of our distinguished men and much of their work, but there is, and

always will be, ample field for the man who does ordinary things well. Much of our civic trouble today is due to the fact that men want the big jobs and the big salaries instead of wanting to be big men. No man has any greatness, if it is not in himself. It is not what we do, but what we are, that makes us great. It is not in the size of the task, but in quantity of work performed. While we recognize that there is something in favorable opportunity, there is still more in favorable application. A few men may be made by their opportunities, but the larger number of men make the opportunities which they use. Shakespeare says: "Some men are born great; some achieve greatness, and some have greatness thrust upon them." I agree with Shakespeare with this commentary, that nine-tenths of the great men have become so by achieving greatness. We begin the construction of our greatness when we build it within ourselves. If we make ourselves great of soul and great of purpose, we will also make ourselves great in our practice, but it may be the greatness of the ordinary rather than the greatness which is spectacular. To merit success is much more to be desired than the achievement of success. It is more creditable to lose fighting an honorable fight than it is to win without an effort.

Life has been said to be a gymnasium; the facility of doing its tricks is of little importance, but the firmness of muscle and symmetry of frame which it develops is the great object to be sought. Life is great because of the elements out of which we build it. Fame is not greatness. At best, it can be only the advertisement of it. Wealth is not greatness, for it may be either the product of it or the mark of its absence. The qualities of real greatness are at-

tention, industry, accuracy, perseverance, patience, self-denial, honesty and God-consciousness. These are just the elements required for the performance of any task no matter how the world measures it.

We share the greatness of the great, not by doing the things which they do, but by having with them kindred qualities of soul. We make ourselves worthy of any calling in life by the worth which we put into it. The business of shoe mending is above me unless as a shoe-maker, I put into it the most faithful and most honest effort of which I am capable. We frequently hear it said that there is always room at the top, and this is true, but it may be said with equal veracity that there is always more room at the bottom and there will always be more people there. It would be a travesty upon life to have every man ambitious for the President of the United States and always dissatisfied until he reached it. This situation of affairs would mean that only one in one hundred million would be satisfied with his situation in life. We should teach every boy that the Presidency of the United States is a remote possibility for him, but that there are almost a hundred million other jobs that are quite as noble if they are well done. The faithful performance of tasks in the station of life in which we find ourselves is a step of progress toward the more renowned places which are to be filled. Our greatness must be within ourselves if it is anywhere.

The greatest things of life are the practical things. There is no common thing except in the name which we have arbitrarily given to it. "What God hath cleansed that call thou not common." One of the best mathematicians is the mother of the household. She can cut a pie in five geometric figures, each

segment a perfect triangle subtended by an arc, making them equi-angular and equilateral so that things equal to the same things are equal to each other, and, when three hungry boys sit down to the table, each fellow feels that he is getting a square deal out of the pie and the peace and harmony of humanity is preserved. She can scramble six eggs for seven people, so that the service will be rendered without a minus quantity. She can reduce a pair of adult trousers to fit a boy, keeping her parallels and longitudinals in perfect ratio. She can face a skirt so as to make an old skirt plus facing minus dollars, equal a thirteen-year-old girl, plus two years. That is real mathematics of the type of which the world will always use the most, no matter if there are millions of miles to be figured between here and the sun. That mother may never have been graduated, but she has made possible the graduation and the useful careers of thousands. Some day she will graduate and the seal of high Heaven will be upon the work of her life-school, and she will be given honorable mention by the greatest Teacher of the Universe.

There is such a thing as making ourselves artists of the daily tasks, not mere mercenary artisans, but men and women whose souls are full of the artistic qualities which lend ambition and perfection in the performance of our duties. We may not realize our ideals, but we can idealize our real, and the latter is quite as glorious as the former.

I think this is the Divine meaning of life, that the God who made the small road-side puddle and the wide-extending lake, each to reflect the glory of the heavens shining upon it, has, doubtless, made men the same, that the life of the narrow circumference

and the life of the larger circumference should each find glory, not in the size of the thing which was done, but in the faithfulness and motive of the doing.

A man who repaired old chairs was asked how long it took to learn his profession. He replied, "All your life, sir." That was not a common mender. That was a Michael Angelo of old chairs. The woman who said that since she had been converted she made her seams so that they would not rip was not a common seamstress; she was an artist of the needle—a Beethoven of thread and cloth.

In one of Murillo's pictures, there are represented angels working in a black kitchen; around them are hung the pots and pans of the culinary department. Looking at the glory of the angelic countenance, you forget that these are common utensils of cookery; they, themselves, seem to be glorified by the angelic presence. The teaching is obvious—it is that the noble and angelic qualities may be exercised without limit in even the common and menial tasks of life. This is the process by which the humblest person may live splendidly. By it we discover an equalization for both the large and the small abilities of mankind.

Who fills his own place faithfully, God makes the property of the world. A woman of antiquity, in the fulness of a noble heart makes garments for the widows and orphans of Joppa. Her work is made known through the sacred Record and she becomes the mother and the inspiration of thousands of societies of needle-wielders throughout the world and the ages. A poor woman goes to the temple with her offering of two-fifths of a cent. Her sacrifice is observed by the Master and He makes the widow's mite the seed of great giving throughout



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the world. Following her impulse of love to the Christ, a woman anoints the Savior with an alabaster box of ointment and the passing of the ages has not exhausted the fragrance of the anointing. Who can discern the small thing and the large? Who knows when he approaches an event whether it will be as men or as God measures it; an event that is small or large? We might appropriately ask, is any incident calling for high purpose and noble effort, a small incident? "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men." There are Sauls who have gone out to hunt asses and have found kingdoms. Men have ridden the toe path and split rails from poverty to the presidency. No life is so limited that its possessor cannot say in the words of the Psalmist, "Thou hast set my feet in a large place."

These things are not being said to discourage any aspiration toward high marks which your ambition has set. They are not to discourage the value of an education in the accomplishments of life's tasks. Could I so determine, I would make you to have more of both. But it is very essential that every life should be at its best where it is. If your life will be made by your training here to fill the larger place to the glory of God, let it be alone. If it shall be to go back to move in a circle of the same dimensions as heretofore, may it be to glorify it with the very highest quality of service.

The place where you are in life is probably the place that the Master designed that you should be at this time. The added ability which you have here received is to be used in this place. Do not consider any duty beneath you. Do not regard any work too small for the best service which you can give. And

the Master, Himself, will promote you to the worthy places for which your selfish ambition craves.

Come up and stand today by the Lord Jesus Christ; read your mission out of the mission of His great heart. Come into fellowship with Him until your life is athrob with the impulses which He alone can generate. Then go out from these halls to do well your part in every place in life where you may be called to act, and "Whatsoever thy hand findeth to do, do it with thy might."

Women and the World's War*

Ladies, Gentlemen and fellow Alumni: Eight fleeting years have past, since I stood on the rostrum in this sacred hall of opportunity, and received from my Alma Mater her last gracious gift, nothing more than a piece of sheepskin, 10 x 12, with a few words inscribed; and yet an everlasting and beneficial gift it has been, a passport which has borne me from the land of childish dreams and fancies into a world of higher opportunities, loftier ideals and greater responsibilities. As I come back, in a weak and simple way, to deliver the Alumni Address at this Twenty-sixth annual commencement of Elon College; at first, memories of by-gone days mingled with a tinge of sadness, come over me and bring back a longing for faces, voices, and footsteps, which no longer linger around the familiar halls and classrooms; and yet with it all, a feeling of happiness and pride surges up within my heart as I look upon the wonderful improvement and progress of so short a time. Several new up-to-date buildings with every equipment and convenience available for education of heart, head, hand and body; better numbers, and better looking men and women, larger and wiser looking faculty; even old Possum Avenue itself, seems to have cast aside its old routine of idle drones and loafers, and put on a more worthy and dignified appearance. The very atmosphere sends forth an in-

* Alumni Address delivered by Miss Mary Virginia Godwin, Ph. B., Appomattox, Va., of the class of 1908, at the 1916 Commencement.

spiration which sets fresh blood to tingling in my veins tonight; and if I only had something to say, there would be no trouble in telling it, I assure you.

The subject which I have chosen for consideration, "Woman and the World's War" is a topic of international interest, and one I believe of much significance. I hope you will not feel that what I have to say is intended to fall strictly upon feminine ears; and please do not confuse me with that seemingly dreadful twentieth century monster, the suffragette. Among the several things that mark the great European War today from all other wars which have gone before, not the least notable, is the part taken in it by women.

After giving you a glimpse of the evolution of womanhood, since the early written records of war, I shall consider her connection with the present war, and under the following aspects:

First: Her work and influence in the blood-stained countries of Europe today.

Second: Her general attitude towards war.

Third: Her service in the peace propaganda.

Fourth: What future influence she may wield in the solution of our own military problem, and the general up-lift of a down-trodden, war-stricken world.

The carnage and slaughter of brutal war has always brought its chief suffering upon woman, but heretofore hers has been a silent suffering. Take a bird's-eye view of the ungracious past; run down the Persian, Grecian, and Roman lines of Empire and warfare, and woman's estate in each. How far from just. In stoical calm the Spartan mother sent her son forth to battle; in the same silence she saw his lifeless form brought back upon a bloody shield. With quivering heart the Sabine women quietly submitted to their conquering warriors, and to a life

of shameful serfdom. Without a murmur the Roman mother lived a life of endless toil and endurance, to rear her stalwart son; yet dared not raise her voice when she saw his manly form, torn and mutilated by hounds of war. In mediaeval days, the knight called upon his fair dame to buckle on his armor for the fray, and then left her, secluded in her lonely castle, the possible prey of tyrannical war fiends. How many times the gun's awful roar has sounded the death knell of millions of souls; just as many times it has crushed and devoured some mother's own flesh and blood; yet she, subjected to slavery and bound in fetters of ancient scorn and custom, could only submit. Why should she quiver? Why should she flinch? Why even shed a tear? She was only a heartless, soulless victim of servitude; if beautiful and comely she might have been carried away by her conquering warrior as a trophy of warfare; or put up as a wager against some tottering Kingdom; or sold in marriage to some heartless monarch, who craved only for the glittering gold which she inherited. Would they consult her heart's desire, or ask her feeble advice? Why! she had no mental or moral power; no physical strength, ability or efficiency.

No wonder mothers considered feminine existence a curse, for from the cradle to the tomb, they were held in chains of servile ignorance, and simply dragged away their lives in idle listlessness and mental torpor. But as the world marches onward, humanity sweeps outward and upward; the dark curtain of ignorance, blindness and oblivion, is slowly uplifting, and lo! a still, small voice, none other than that of the immortal Tennyson, strikes the key-note which sets the world to thinking. "Who dares to

leap the rotten pales of prejudice, disyoke her neck from cruel custom, place her on a lofty pedestal that she may wield her influence by the cradle, in the home, church, school, in the liberal offices of life, in the tangled business of the world, and in whatsoever pertains to the development and progress of this great and glorious world in which God has placed her?'' Slowly, though surely, that keynote has been tuning the head strings as well as the heart strings, of the world's most civilized nations.

Woman's weakness, somehow shapes the shadow Time, but in her own weak way, she is working with head, heart and hand, and slowly molding womanhood into its perfect day. I believe it means that the time has come when women, sacred from the blight of ancient prejudice and scorn, have at least some influence upon the course of events of this great world in which we live. You may search History and find only a few scattered feminine Stars, whose glorious names have been penned on the scroll of fame, such as Elizabeth, who vied with any in the arts of Government, and Joan of Arc, who vied with any in the arts of war; yet you will agree that many, self-sacrificing, noble, heroic girls in the so-called civilized warfare of modern times have done much towards uplifting the world from the degradation of warfare and working out a peaceful destiny for civilization.

So her power and influence has been looming up in the back ground, until we see our own quaint little grandmother of '75, who stitched together as it were, with the threads of her own life, the glorious stars and stripes which float over the world's greatest Nation today. Then later our good old mother of '61 who watched hundreds of the boys in blue and

gray, go down to an untimely grave; and then gave all the courage, economy and thrift left in her lonely life, to heal up the breach of national hatred, and cover up the desolation of that awful conflict.

And now, in this hurrying, grasping, competing age, when almost the whole world is ablaze with the burning fever of war and its death-dealing missiles are not only lurking within the bosom of old Mother Earth, but soaring into the wondrous dome of Heaven, and diving under the deep, blue sea, polluting God's beautiful world, with the carnage and destruction of the highest fruits of civilization, we see the form of woman again, not held in chains of slavery, not secluded in a lonely castle, not holding her hands in idle stupidity; but taking up a good share of all the work in the world today. In every one of the belligerent countries, especially England, Germany and France, the women are not only publicly encouraging the men to enlist, but they are fast taking their places, in industrial and civic positions. Indeed, the drafting of father, brother, husband and sons, to the front, has opened to woman many fields of occupation, hitherto barred to her; and at the same time her success in carrying on this work is woman's opportunity to prove to the world that she does possess a power of ability and efficiency of which her sex was formerly thought incapable. Do not they too owe some service to their country? Surely, and that spirit of patriotism and self-service is fast taking hold of their lives. War correspondents report that they see the fields of Europe cultivated wholly by women, and many of them serving as police, conductors, chauffers, and clerks of all kinds. Women who have taken the places of men in the various trades are doing amazingly good work, says

Mr. Lloyd George, England's foremost man. It is estimated that the number of women who have been substituted for men in the metal trades is 77,000; in the leather trade, 14,000; and in the miscellaneous trades, 274,000. Besides these, many are in the Government employ, and commercial houses, and a large number is occupied in the dilution of labor, and in agricultural work. More women are badly needed for the farms; 200,000 could be used in the south of England alone. Thousands of the fair sex are doing many kinds of work requiring heavy machinery, and calling for the greatest skill. In one firm they are making electric motors, in another they are doing all the work in manufacturing 2 inch howitzer shells, including the testing of them.

Who would have believed that London could so reverse its attitude towards woman as to consider seriously the question of women curates? So many clergymen have gone to the trenches and so many theological students will be absorbed by the compulsion act, that there will be insufficient numbers left to fill the pulpit. Who knows but what there may be a commission to modern Marys, to go and tell the disciples of the resurrection? To Philippi's daughters of today, to prophecy by the will of God? Deborahs of the 20th century may lead the host of Israel and judge the people; and this may be woman's opportunity to help achieve the ethics of Christianity.

From Germany comes such a report as this: Thousands of our women are employed in the factories and fields, and were it not for their skillful help, business would be paralyzed, and we could hardly give our armies an adequate supply of food and ammunition. Women are not only taking the places of men at

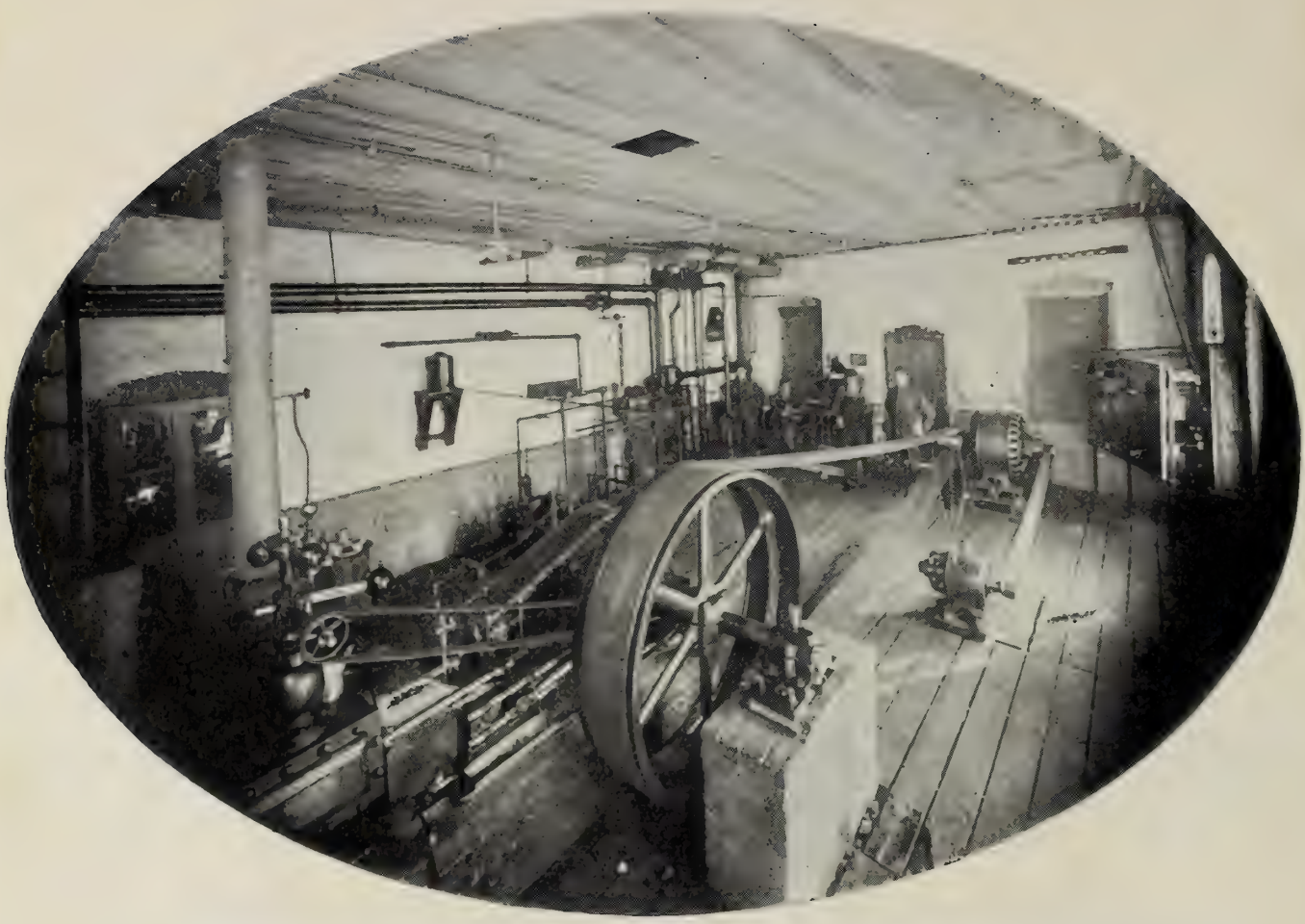


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home, but are active upon the field of war itself, doing duty as nurses, surgeons, correspondents and spies. One of the most remarkable facts about this war is the very low percentage of mortal wounds. This is due to the work of the Red Cross Society, which is carried on mostly by women; for since the days of Florence Nightingale many have sacrificed home and given up all, to devote themselves to army nursing. One of the great discoveries of modern medicine and surgery was brought about recently by the heroism of Miss Mary Davies, a nurse at the American Hospital at Neuilly. When the oldest implement that man ever invented, the spade, beat down that highly complex invention of modern times, the repeating rifle; and two opposing armies were digging themselves into trenches, in Northern France, earth dust easily found its way as a contamination to many wounds, and gas gangrene, long the horror of military surgeons, was carrying thousands of stalwart soldiers to an untimely grave. Something had to be done, but at the sacrifice of somebody's life as a human control test. After watching with much interest the experiments by which Dr. Kennith Taylor had been curing gas gangrene in animals, with unflinching courage Mary Davies inoculated her own body with an amount sufficient to kill at least 50 animals, and at the risk of her own young life, brought about the discovery of a remedy which has saved thousands of soldiers. It has been truly said that the highest form of heroism is to undertake a spy's duty for one's country. Nothing can be more awful than the fate of a spy caught and executed amidst the hate and mockery of thousands who surround him. On the morning of October 12, last, when a fair young heroine wearing a small union jack

upon her simple bodice was led out to execution, and refusing to have her eyes bandaged faced the German rifles bravely and unflinchingly, recruiting in England jumped to tens of thousands in one day, and an outburst of indignation spread throughout the civilized world. The reproach cast upon Germany was not so much that she had murdered Edith Cavell, a woman, but that she had slain a benefactor of the human race.

We in America know how such a thing is felt, and how long it takes to forgive. In front of the City Hall of New York, there stands a statue of a noble young man, with his hands bound ready for slaughter. Of the throng that hurries by all day long, many stop to read these words: "I only regret that I have but one life to give for my country," and those who read and look up into that noble face, feel a thrill of the same self-sacrificing patriotism, and a burning resentment at the military system that imposes such sacrifice. Nathan Hale was undeniably a spy; his countrymen never attempted to deny that his guilt brought him under the capital penalty of martial law. What they did resent was that he was executed without trial, without benefit of clergy, and without even being allowed to send a farewell message to his grey-haired mother.

Some day there will be erected in Brussels a statue of Edith Cavell, and those who read her dying words, "I give my life and all willingly for my country," will honor her as we Americans honor Nathan Hale. So shall she speak as long as bronze shall stand, and inspire generations to come with her heroic, self-sacrificing life. What an example to thousands of devoted and brave women who are toiling almost unknown in the fever smitten camps and

upon the bloody battle-fields!

This same feeling of love and pity for war stricken humanity has drifted across three thousand miles of sea to America's shores. Today in order to uphold the standard of their organization, and the ideals for which their grand-fathers fought, over two hundred thousand American women, Daughters of the Revolution, have recently started a nation wide campaign for contributions to relieve the three million destitute women and children of France and Belgium. Never before in the history of the world has such a concentrated work on so vast a physical scale been undertaken by women. The scope of this unprecedented movement for humanity's cause will cover every point of population and every line of human endeavor in this country.

Women throughout the European countries have also awakened in the literary field. They have thrown aside the trashy novels and exciting magazine stories and are spending all of their spare time studying political and national affairs, that they may bring about a peaceful solution of the great problems confronting their nations. This present war has been the direct inspiration of much notable verse, the choicest specimens of which have been penned by women. The war's most famous poem is Ernest Lissaur's "Hassgesang Geghen England," or song of hate against England. This famous lyric has had many answers, but according to such high authority as the Atlantic Monthly the only one worthy of more than a passing notice is Helen Gray Cone's "Chant of Love for England," the last stanza of which rises to a beautiful height of noble passion.

"Shatter her beauteous breast ye may,
The spirit of England none can slay,

Bind her, grind her, burn her with fire,
  Cast her ashes into the sea,
She shall escape, and shall aspire,
  She shall arise to set men free,
She shall arise in a sacred morn
  Lighting the lives as yet unborn
Spirit supernal, splendor eternal—England!

In most of the poetry penned by women we find a note of pity and regret for such useless destruction of human life. Here are a few lines from Alice Meynell, one of England's modern writers of verse:

"Yonder are men shot through the eyes
  And children crushed. O God!
Hide thy face from man's unpardonable race."

From Ina Seidell, a German poetess, we get the same note of pity and regret:

"Both in the hour of death
  Longed for a mother's hand.
What good is the iron cross she wears
  That sears her breast like a brand,
When they have died far away in France
  Stemming the foe's advance?"

The Nobel prize was won one year by a woman, an Austrian noble woman, author of that stirring work, "Lay down your arms." If any of you have left some sneaking admiration for war as a thing desirable and heroic, pick up the volume and read even a little of its contents. You may, of course, find some women who heartily approve of the part their nation is taking in this great conflict, but they do so because they are misled by the same false ideals which oftentimes beguile the reasoning sex.

Many women probably agree with the majority of men, that war is an unavoidable calamity, which must be met by fighting.

But is it not possible to detect some attitude by which we may characterize the majority of thinking women? I believe the attitude of the most intelligent women of the world is distinctly opposed to war in general, and to this war in particular. Suppose an artist in a German artillery corps was commanded to fire upon a beautiful building, such as "La Louvre" in Paris. Would he not be deterred by a feeling unknown to a soldier who had never given himself to creating beauty, and who never realized the intimate cost of such? Just so, mothers who have brought these men into the world and nurtured them until they reach a fighting age, must feel an awful revulsion when they see their forms destroyed, irrespective of the country in which they were born. Women as a sex have always been opposed to war; herein lies one reason why men still uphold war, on general principles. They fear that if war is going to cease the race will become effeminized. It may be effeminate to oppose war, but it it is not effeminate in any weak or mistaken sense. If that be so, we would look upon Christ himself as weak and mistaken. Tolstoi adopted the non-resistance theory, but we do not consider him effeminate. The Friends are non-resistant, but a braver people never lived in the face of persecution.

The truth of the matter is, the young and intelliment men of today are beginning to realize that woman's attitude is right. This present war, it is noteworthy, is not a war of young men, but of the old and middle-aged, those who still cling to the Victorian standards; those who still believe that the only way

to wipe out a national insult is to attack the insulter and do him to death. One of the leading men of Europe is authority for this statement: If this awful war could have been postponed fifteen or twenty years longer, it would never have been possible in Europe on account of the tremenduous revolt against it in the schools and Universities.

One of the chief factors in bringing men to this conclusion has been the influence of women, often silent and unconscious. Mothers have taught their boys in their infancy and having instilled in their tender minds a hatred of war as a most cruel and unnecessary thing. A mother's influence is just as great upon the destiny of the world as a father's, though not so obvious; as mother of man, it is quite natural that she may instill into the tender mind of her babe an inclination either toward war or peace. This attitude of opposition to war on the part of women culminated in a step which received a great deal of ridicule from the American Press, and considerable contempt abroad. And if we judge its purpose wrongly, we would look upon the international peace congress of women as a foolish and ineffective thing. Quite natural, if we regard it as having for its purpose the stopping of this great war.

None of those who took part were misled so far as to believe that they could persuade millions of war impassioned men to lay down their arms. It seems ludicrous to imagine that there is one woman in the whole world presumptuous enough to believe that an international congress of women could end this, the maddest of all wars. Then what was its purpose? First, to protest against the useless destruction of the highest fruits of civilization. Second: to protest against mad national hatred.

Third: to protest against human slaughter. Fourth: to protest against war and all its accompaniments. Fifth: to protest not only with words, but with deeds, and this congress was a deed.

They evidently had no idea of changing the aspect of the entire world by the simple means of such a protest. This congress had no direct effect, but it has had, and will continue to have a tremenduous moral influence as a mothers' appeal away from passion and insane hatred to balance of judgment and truth inspired by reason. Many a man has not the moral courage to plead for peace, for fear he shall be accused of cowardice or effeminacy. Woman has no such fear; she heeds not the taunts and scoffs of the dissolute and unprincipled. And well may she plead for a peaceful cause and crush under foot the deadly strife, which since history began has deprived her of father and brother, husband and son.

Even in our own country, the land of chivalry, home of democracy, a government by the people, of the people, and for the people, what more appalling scene can you imagine than those awful days of civil strife? A dark threatening cloud looming above America's horizon, sheltered beneath the folds of the stars and stripes and guarded by the wings of the American Eagle, a deadly foe gnawing at the very vitals of national life. Only a shadow at first it seemed, yet larger and larger it grew, casting gloom over our fair land from the Atlantic to the Pacific, from Northern lake to Southern sea; the mournful strains of a bugle sounding, "On to the Tented Field." Then for four long years millions of boys in blue and grey marching under a flag that was dripping, dripping, dripping with the blood of three hundred thousand more who had been the support

of mother, sister, wife and child; millions of fatherless children with great, hungry eyes and thin, pale faces crying unto Heaven in a wailing and pitecus prayer for peace; yet, their prayers seemed unheard. God forbid that America's fair brow should ever again be steeped in the blood of such useless human slaughter, and dragged through the ruin and desolation of cruel war!

For a long time this vainglory of war has been dying out in our Republic; and just at this time when art, knowledge, trade and enterprise are marching in magnificent array towards a higher goal, another cloud gathers in America's sky. Only a shadow at first; yet darker and more threatening it has grown, until our government finds itself puzzled as to some solution for her military situation. We hate war, and certainly do not want to see this horrible conflict transferred to our peaceful shore; yet it seems that our only policy lies in military preparedness to protect ourselves against the necessity of war.

Before every American woman North, South, East and West, lie two serious duties today. Now is the time to measure up to the standard of woman's excellence in working out a peaceful destiny for her nation; and should she fail to do this to prepare herself for loyal service to God, home, country and humanity? Let us give all honor and praise to our faithful administration, which has in spite of the most trying difficulties steered our ship of State upon a neutral course. Through tribute to the grand old flag which has been baptized in the sacred blood of Bunker Hill and Yorktown, of Gettysburg and Appomattox let us go every length, let us try every persuasion, let us do every thing consistent with our ideas of national honor to prevent America from en-



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Indoor Running Track of Men's Gymnasium



Section of "Gym" Class in Regular Course in the "Gym" Room of the Alumni Building

tering upon a course of war now or hereafter.

The first idea to be drilled into the head, heart, mind, and soul of every human being, is "Peace if Possible." These are the most magnificent words in our language today; every one should hear them, powerfully and often. They should be engraved and illumined above the door of every home, school, church, factory, forge, and shop in America. Listen! There comes a call throughout the land of the brave and the free for a preparedness program; billions of dollars to be spent in battleships, arms and military training; seemingly an enormous waste of money. We would certainly hate to see our nation bankrupt in military and naval preparation and her fair fields turned into an armed camp. But what we do want is preparedness reasonable and sufficient to uphold national honor, command the respect of the world and protect us from the military jingoes, and tyrannical war fiends who are trying to drag our country upon the bloody arena of this horrible war.

What part has woman in this preparedness program? A great part. She may give her sons to be trained on the military field. She may equally give her daughters not for military training, but for training in those forms of activity by which through nature and custom she is best adapted to contribute to the welfare of her country. Why not leave off one of those million dollar battleships and give the women of our land a million dollar training in the educational, scientific, professional and industrial world? For if the inevitable war should come, our women must be prepared to care for the feeble bodied, feeble minded cripples and orphans of war; they must be prepared to take up work in the industrial and civic world as our men lay it down to shoulder

the guns and rifles; they must be prepared to repair as readily as possible the injury done to their nation by raising the standard of household efficiency and health, and providing that the new generation may be sound in mind and body. Oh! pious emblem of motherhood! why should you sit listless and with folded hands, simply because you may not enter the open conflict and wield the weapons of war? Believe not that the clash of sword, the roar of gun and shedding of blood can win the whole victory. Many silent battles must be waged within heart and head. Battles even mightier than Waterloo or Gettysburg, though they may never be recorded on the pages of history. Come! little, shy, uncertain woman! come out of your seclusion!

The mighty Empires of the East have bowed their lordly heads in submission; Babylon, Greece, and mighty Rome have crumbled into dust; the age of bondage and slavery has long since passed. Do not shrink back into the dark corner of ignorance and oblivion; do not hover so closely over the smouldering embers of your old time prejudice and scorn; you are fully capable of leading the way to higher opportunities for the sons and daughters of the world; fear not to think and to know that your duty is to child, home, community, state, nation, the world, and even the universe; remember that your children of today make the nation of tomorrow. The higher the standard of woman's excellence, the higher will be man's glory whether in peace or war. If you have a longing or desire to do something worth while, to do something worth while for your national honor, do not be a blind, lazy, pessimist, fearful of your self, and afraid to look your own wish in the face; do not be a superficial optimist drunk with your dream and

hoping in a vague way that some kind fairy will waft you by magic to the land of your heart's desire. Be a woman in the noblest, truest and purest sense of God, hoping with your heart, planning with your head, and working with your hands.

Reach up as high as you can for knowledge and power; reach out as far as you can with love and service; get in the march towards that goal which is the highest and purest object of God, a peaceful civilization. Lend the sons of America a mighty influence; give this grand old republic a mighty shove, and place her where forever she may command the admiration and respect of the whole world, and at the same time stand as a living example of Peace, Prosperity, and Perfection.

The New Age, the New Man, and His Message*

THE AGE OF JOHN THE BAPTIST

The age was one of great uncertainty and doubt. The voice of the prophet had long since died away and the schools that had sprung up had by constant reference and multiplied interpretation not only sapped all the life out of his message, but so emasculated its form as to leave it unrecognizable, even by those who loved it most. Shadow had succeeded substance and no voice arose to break the dead monotony of a slumbrous traditionalism.

In the political world Israel had become the vassal of Rome. There was not even the semblance of power left. Her very priesthood was an easy mark for Idumean tetrarchs or imperial procurators. The dominant morality of the people that had for long centuries been an oasis in the barren pagan world, had succumbed to the degradation that surrounded it and even the temple courts were the haunts of thieves and heartless usurers. The pressure of the criminal mind and the hideous immoral excesses of the Roman and Grecian world, subservient to the atheistical domination of the time, had proved too much for the powers of resistance of awakened Judaism, and to any isolated persons who still retained a living desire to hold "to the one true way" it must have seemed, as indeed it was, a day of darkness beyond compare.

*The 1916 Baccalaureate Sermon, by Dr. Wm. G, Sargent, Providence, R. I., a prophet of the new time .

The gloom that overshadowed the nation turned the mind of the true devotee of the national faith in one of two directions—a reversal to the Mosaic institutions and practises or a refuge in ascetism. Many an individual left the ordinary paths of men, where, on the one hand, a religious fanaticism, selfishly bent on saving itself intruded, and on the other vice in its most seductive forms manifested itself in unimaginable ways, and far from the haunts of men found the only peace the age afforded in communion with God, his own high thoughts and the "stars that seemed to hang like balls of fire in a purple sky." With no other earthly companion than the wild beasts and the fellowship of mountain and sea he found what the glaring immorality of the time obscured—his soul and its way to God, and in his discovery laid hold upon the most priceless possession man may have.

Such a revelation had come to John the Baptist in the Judean wilderness years of solitude during which he had communed with God, his own soul and nature, and had had awakened within him a realization of the undergirding moral and spiritual forces of the world. Long and devoted study of prophecy and a knowledge of the deep-rooted conviction of the world he had forsaken that a deliverer was nigh, quickened a consciousness of his own mission, and one day the news was hurried to Jerusalem that a new prophet had arisen with power in his message and the Judean world flocked to the banks of the Jordan.

That message was straight-flung to the heart of man. It was born of an unshaken conviction, a singleness of purpose and the fearlessness that right engenders, all of which had mastered his soul. It

did not stop to reason; it was too impelling. Its origin was too positive for that. It swept straight home to the conscience and conscience rose to the issue. It knew the voice and responded. It was simple, it was one,—Christ. The form in which it was presented was, as every vital message must be, in terms of the age. Parts of that age were clinging to it. Absolute emancipation was impossible to the prophet as it necessarily and wisely is to every man; but it lifted the great need of the age up, illuminated it with the fire of an unquenchable faith that every one might see, and declared the remedy not only of that age but for all time "Behold the Lamb of God that taketh away the sin of the world." The man and the message met the need of the age.

What of our time, the type of person needed and the message awaited? For be it known each age stands consciously or otherwise on the tip-toe of expectation awaiting some one to voice its unuttered longings, beliefs and hopes.

THE PRESENT AGE

When we turn to a consideration of our time, we will, doubtless, anticipate a material approach, for example

The vast expanse of wealth

Wealth has devloped in such a marvelous fashion within the memory of man that its accumulations are staggering. The total wealth of this country is estimated at approximately $188,000,000,000, or $2,000 per capita. The expenditure of the national government one hundred years ago was less than $10,000,000. Today it is around the $1,000,000,000 mark. Professional fees that two generations ago were rated high at $1,000 are now secured at a cost of one

hundred times that amount. Great manufacturing plants that half a century ago a generation would be required to build now spring up in a night. Fortunes are amassed in a life time that cover the total investments in many of our larger cities. Modest residences have given place to modern palaces erected at a cost of millions and in the adorning of which levy has been made on the four corners of the earth. The belligerent nations of the world are spending more money, per day, in the present war than their governments cost for a week a decade ago and many of them affirm the strain is not so great but that it can be borne indefinitely. The amount of money received at the gates of the last Harvard-Yale football match represented a princely fortune a century ago. Indeed so great has been the accumulation of wealth of recent years that money has lost its attractive power to many of the ultra-rich and there are unmistakable evidences that a revulsion is taking place on the part of some, a nascent tendency which the coming years are bound to intensify. But the grip is on our time strong and hard to dislodge, and it is one of the conditions we have to reckon with in grappling with our age problems. It is materialism in its crassest form.

A PRACTICAL AGE

Coupled with this trend and in considerable measure the result of it is the fact that this is a *practical age*. Every age thinks itself practical. What is meant by the term varies with the mental attitude of the time. With all, however, it signifies that which will contribute to life. As never before are we testing values. The age refuses to dwell in a land of vision and dream and fine-spun fancy. Will it

work? That is the question. Everything, religion included, is taken into the laboratory and subjected to rigid examination. The time makes short shift of impossibles and even imaginables. The dump-heap is too accessible. The time is all too indifferently interested in the past. "The living present" is master of the hour.

AN AGE OF GREAT ATTAINMENT

Never in the history of manking as today, has the civilized world been laid hold upon by a passion to know. It is beyond doubt due to this that the times have and are witnessing such marvellous development.

The triumphs of inventive genius of the last three quarters of a century are too new to relate. In the sixties Jules Verne wrote his wonder book, "Around the World in Eighty Days," and men read and were delighted with the fancy. Such dreams are ever entertaining. Today we can compass the earth in thirty days and one can walk into the head office of one of our American Transportation Companies and secure passage on one ticket around the world on the lines of that company. Indeed it is possible to go into an exhibition hall, equipped with a moving-picture instrument and make a complete circuit of the world, taking in much of the life of the nations visited, in two hours, and do it for twenty-five cents. Fifty years ago it took six weeks to cross the Atlantic on a sailing vessel, enduring all the rigors of a long and dangerous voyage. Today one can go in less than five days, surrounded by palatial comforts, with scarcely more disquiet than in one's home. Paris, London, Petrograd, Constantinople, Berlin, Tokyo and Pekin are nearer to us today than were



Students' Room, East Dormitory



Students' Room, Alumni Building



Corner of Reading Room



Corner of Biological Laboratory

the county seats next us one hundred years ago. In matters of transportation and intercommunication the earth, the sea, the air have been conquered and like obedient servants do our bidding. New needs have created mechanical appliances to meet them with the result that so greatly increased facilities of manufacture have made necessities in our homes of luxuries of yesterday. The invention of the moving picture instrument and the phonographic reproducer have added to the possibilities of education many fold. A great artist sings, to-day, not for a thousand people, but one hundred thousand, who sit in their homes and listen to the faithful reproduction of his voice.

Multiplied agencies have been at work to quicken and enlarge the mental life of the race. The fact that the world has been laid at our door has given wider vision, and the study of comparative civilizations has not only assisted us in appreciating the past, but inspired us with a mighty incentive for the future. Civilization has laid hold of the race and demanded of it that it educate its youth. The sum of our knowledge has so enlarged that already the movement is on us to obligate the individual who is to take large part in the mental life of the world rather than to know something about everything to know everything about something. Specialization is the universal word. The age of Bacon and Goethe is passed. Henceforth the real gold will be mined, not by him who digs widest, but who goes deepest. The growing demand, everywhere, is for the man of culture, the wider, the better. The question as to the man of learning in business which twenty-five years ago was academic, ten years ago become practical and has now passed out of sight, never to reap-

pear. Learning is no longer an adornment; it is a necessity.

Whether it would or would not be true to say religious enthusiasm has kept pace with material growth, there has been of recent years, especially, a most marked development in religious life. Every where the church is considering its ways and girding itself for new conquests. The simplifying of its message and the enforced recognition of its new and weighty tasks have given it at once a new consciousness of its inherent unity and a power of appeal that, hitherto, has been all too noticeable for its absence. The strength and intelligence of that appeal has not escaped the great student body of the foremost nations of the world and in ever increasing numbers they are giving it recognition in the high purposes to which life is being dedicated. The far-flung battle-line of the cross, touching every shore and continent, the great missionary and educational budgets of the church, the splendid consecration of young manhood and womanhood, all tell in unmistakable terms the increasing enthusiasm of the generation for the great ideals of Christ.

A TIME OF INTELLECTUAL, MORAL AND SPIRITUAL UNCERTAINTY

These movements have arisen and solidified themselves with such unprecedented rapidity it would be strange if they had not affected society in many ways. Noticeably this has been true in the moral and religious life of the time. The transition through which the church has passed and is passing has shown what has always been true of such periods, a confusion that has been grave indeed. Less than a century ago physical science began the movement away

from faith and usurped the seat of authority to the deep satisfaction of the skeptically inclined and the consternation of the religious forces of the world. But science has already found her horizons are too narrow and her deductions fall far short of reality. Man refused to be confined within the narrow limits of her definition. One of her keenest minded devotees has recently spoken in no uncertain terms for the best of his department of knowledge when in referring to groups of natural laws he declares they are not to be thought of as "evidences of inevitable and infinitely distributed events, but as having a limited field of certainty. They hold on this planet and for an age"; and again, "All that we divine of the unseen leaves us to conceive that it is a realm of unending and infinitely varied origination. Into the equation is continually going the influential qualities of newly-formed individualities, and from it is continually being drawn those that pass away." In other words science recognizes that she works within narrow bounds and steps down from the seat she has so arrogantly occupied and permits faith to reseat herself.

It is just this arrogance on the part of the intellectual forces of our time, together with the deifying of materialism that has so disconcerted morals and spirituality. How could it be otherwise? History reveals such confusion at every great move forward. Progress is ever accompanied by a two-fold difficulty: on the one hand there is manifest the paralysing effect of apathy and on the other the disastrous outcropping of unbalanced fanaticism. Both of these evils have reared their heads during the past and present generation, and they are by no means downed. In the world of moral idea and spiritual

life alike the age has been endeavoring to find itself. Such a period must of necessity be signalized by uncertainty. And so it has proved. But unity is being restored. Faith is coming to her own and resuming her place of authority and order is succeeding chaos.

THE TIME IS BIG WITH OPPORTUNITY

Our time becomes, consequently, one of boundless opportunity and priceless privilege. The age is earnestly seeking the best, ready and eagerly pressing forward to receive it, when and where it is found.

We had thought we had progressed so far that one, at least of time's immemorial crimes had been stricken from the calendar, when lo! there appeared upon the horizon the devestating legions of vast armies and the steady tramp, tramp, tramp of millions of the choicest of the the peoples of the earth, representing every clime, creed and color began, as they assented to die that the liberties of the world might be conserved. New standards of sacrifice for the larger good have been erected. The cross shines forth with the illuminated splendor of a new glory and when the titanic struggle is over and the cloud-capped towers of human might in Europe have have tumbled to the dust, and the futility of human institutions based on other than sacrificial service has been demonstrated there will come a new age, when the availability of world forces, the power of wealth, the mental strength and the undreamed-of moral and spiritual resources of the universe will be laid hold upon by the leaders of a new generation to bring in a new era of unparalleled progress. It was before the war began and with no thought of the cataclysm that was to shake the earth and destroy much of its hate and selfishness that one who ever stood,

like John the Baptist, at the parting of the ways, conscious of the past, but with an unshaken faith in the future, said: "We are on the eve of a mighty revival of faith. It will emerge purified from a thousand gross associations, established upon immutable bases, showing itself as the synthesis of all life, as the explanation of all history, as the motive of all noble striving. With its dawn the greater age of humanity will begin."

THE MAN NEEDED

What of the man for the new age?

History has given clear witness to the fact that every living age has its own prophet. Indeed scarcely can succeeding generations be so sterile but some voice will be raised in defence of an eternal righteousness. One will come forth who will seek to arouse in the men of his time a consciousness of the invincibility of truth and its application to his own age; for the true prophet is one who interprets the spiritual world in terms of his own time and who can see in the future the certain triumph of spiritual forces.

It follows that he who would act the prophet
Must believe in his own time and the moral and spiritual possibilities of mankind.

The world has little place for the cynic or the pessimist. Increasingly is he becoming an anacronism. That there is evil no one will for a moment deny. That there is monumental evil is too sad a fact. But evil has been in the world since ever moral consciousness broke upon the race. The universe is moral. Moral agency carries with it the inflexible possibility of evil. Perhaps it is overstatement to say with Goethe

"While human aims and aspirations stir,

Man cannot choose but err,''
But it is certainly true to say he *will* not choose but err. The race is far from having attained the goal. If it moves forward to that ''one far-off divine event,'' it has moved slowly. But with the triumphing of mechanical genius, the development of learning and the increasing consciousness of moral and spiritual power it is gathering momentum each century. It is a far cry from Jewish legalism to the freedom of a modern Christian commonwealth. The ideal is, however, far ahead. We have a long road to travel. Nevertheless what makes a time great with promise is not attainment so much as desire to attain and a willingness to take the way when once it is made plain. And that grace our time has.

He who would meet this wondrous age and answer to its call must rise above the miasma of doubt and fear into an atmosphere where clearer light will show him the nations toiling up the altar stairs that lead to God and minding not the hardness of the way for joy of climbing. Time and man conspire to incite with mighty enthusiasms, for not only must the new man believe in the new time, but he must believe in the moral greatness of man. The wail of Scopenhauer, ''The wicked man is born with his wickedness as much as the serpent is with his poison fangs and glands; nor can the former change his nature a whit more than the latter,'' will never arouse a slumbering soul to the inherent moral greatness of its spiritual heritage, nor will it quicken the man who stands, prophet-like, facing the evils of his time and burning with a God-passion to lay them low. Our age demands those who believe in their time and in the moral and spiritual power of the individual.

THE NEW MAN MUST FIND HIMSELF IN THIS PRESENT DAY UNCERTAINTY

Let us not be discouraged that the time is more or less chaotic. We cannot withdraw from mental and moral struggle. That it is that challenges the best within us. It is not a good time for cowards, but a great age to train heroes. Adjustments are never easy. The youth, if he has the elements of greatness passes through great struggle into manhood. The trial helps to make him a man. New adjustments are ever calling upon us. Fixation in the mental and spiritual world is deliberate suicide. The blood of the Jews who crucified Christ is still upon the heads of those who "stand at gaze like Joshua's moon at Ajalon." The condition is not new. It is as old as the progress of human life. It may be intensified, today, but that only bespeaks the greater promise.

"A boy was born 'mid little things,
Between a little world and sky,
And dreamed not of the cosmic rings
Round which the circling planets fly.

"He lived in little works and thoughts
Where little ventures grow and plod,
And paced and ploughed his little plots
And prayed unto his little God.

"But as the mighty system grew,
His faith grew faint with many scars;
The cosmos widened in his view,
But God was lost among his stars.

"Another boy in lowly days
As he, to little things was born,
And gathered lore in woodland ways
And from the glory of the morn.

"As wider skies broke on his view,
God greatened in his growing mind;
Each year he dreamed his God anew,
And left his older God behind.

"He saw the boundless scheme dilate
In star and blossom, sky and clod,
And as the universe grew great
He dreamed for it a greater God."

To find oneself in the uncertainty of our time demands of us at least a three-fold attitude:

I. AN OPEN MIND

We must have an ear attuned to the time. We dare not shut our ears to what modern science and philosophy are saying. These voices are but the expression of a large part of the thinking world. Who will say they are not sincere? Real confidence in ourselves will beget trust in others, for let it be known, though the language may not be familiar, the voice may be the voice of God who is leading our gen- the fulness of time." God speaks in His own way. eration out in unwonted ways to new uplands. "In the fulness of time" God speaks in His own way. Happy is the man who hears. The new voice may assist mightily in opening up new horizons and the casting aside of old beliefs may furnish new garments of righteousness of wondrous splendor. After all God's voice was not hushed by the Syrian Sea. "The Word became flesh and lived among us." But the Word lives on. His purpose was not, could not be gathered up and discharged in a few short months. He was acquainted not only with the laws of the material universe, but with the laws of the spiritual world, as is manifest by the miracles he wrought.





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He obeyed those laws and they became his servants. If He could use them, cannot we? Does He not desire we should? And who will say we have forced nature to surrender all her secrets? We are but beginners. A universe yet awaits unveiling. Or has the veritable chaos of philosophic utterance since records of man's mental life have been kept been reduced, at last, to a perfect system with an ideal unity? We know how far we are from that. Or indeed has the Spiritual world—God—been discovered so that his life is ours, his power and light and love pulsing through us as once it did when the throngs pressed upon the Master to heal their sick and tell them their dreams were not false? How much he has to tell us, and how our hearts burn within us as he comes to us by the way. What else is his friendship for? And this is his world and it is a good world. A Father of infinite love made it for our happiness. Does he not want us, then, to know about it? We know, now, as we look back over the ages how many tongued has been the voice that has made the great disclosure. Is it the time now for God to limit his media of communication? Are we not

"the heir of all the ages, in the foremost files of time? Have we come to the time when we can no longer believe that

"thro' the ages one increasing purpose runs," or that "the thoughts of men are widened with the process of the suns?"

Will we shut our ears to His voice today?

II. SINGLENESS OF PURPOSE

When Jesus was on the earth he pointed out the danger of double vision. "If thine eye be single

thy whole body shall be full of light." He wrought under the compelling power of this truth, for his meat was to do the will of the Father who sent him. Singleness of purpose it is that achieves the highest. "This one thing I do," cried the forerunner of the greatest enterprise in the world. Great lives are ever single; and the individual who finds himself in this generation with its uncertain goal and imperfectly chartered road to reach it must have the single eye. He will refuse to let the real issues of life be clouded by the appealing opportunities of rising to power and wealth and subservience to pleasure. The times need spiritual resoluteness to meet the assault upon the realm of faith. The religious indifferentism of the age must be courageously handled. And to this with singleness of purpose the individual who would find himself must apply his every power. What matters it that others should not have succeeded? Why should we hesitate deterred by the knowledge that "the vision and the dream" are never realized?

"Ah but a man's grasp should exceed his reach,
Or what's a heaven for?"

"Be this all thy care
To stand approved in sight of God,
Though worlds judged thee perverse."

III. RELIANCE UPON INTUITION

There is particular need to call attention to the third element of proper adjustment, because of the strong tendency of the past generation, and to a very marked degree of the present, to render undue homage to reason. That reason is one of our greatest endowments is beyond question, but it can no more assume the place of authority than can physical

science. To neither the scientist nor the philosopher can we yield the final word. There is a deeper voice that calls us and already the highest philosophical utterance of our time is giving that voice its rightful place. Beyond reason is the soul and the soul speaks true, though reason may lead astray. Of Jacobi it was said "He was with his whole understanding a pagan, but with his whole heart a Christian." Dr. Johnson tells us that "as to religious freedom all argument is against it, but all experience is for it." The soul may be trusted and higher than any other voice of this or another time is the voice of the spirit within.

"For though the giant ages heave the hill
And break the shores, and evermore
Make and break, and work their will—
Though world on world in myriad myriads roll
Round us, each with different powers,
And other forms of life than ours,
What know we greater than the soul?"

There are certain things we cannot prove, other than following where they profess to lead. The soul will not fail. It was Immanuel Kant who rediscovered for us the truth that "the necessities of the soul make God, immortality, religion real." It has taken long for us to begin again to realize that no voice is to be trusted like those voices that speak within and which are constantly seeking to rise above the discordant sounds of a multitudinous philosophy and lead it in ways of the highest unity. As Browning says:

"The last point I can trace is, rest beneath
Some better essence than itself in weakness:
This is 'myself,' not what I think should be:
And what is that I hunger for but God?

My God, my God, let me for once look on Thee
As though nought else existed, we alone.
And as creation crumbles, my soul's spark
Expands till I can say: 'Even from myself
I need Thee, and I feel Thee and I love Thee.
I do not plead my rapture in Thy works,
For love of Thee, nor that I feel as one
Who cannot die: But there is that in me
Which turns to Thee, which loves or which
should love'."

Atheism is blighted when the soul breaths upon it and God becomes real when the inner voice is heeded. Only so can we effectually face

"the spectres of the mind
And lay them,"

for faith and reason both tell us there is at the heart of things a "living will"; but faith is the imperial preceptress whose love never misleads and never disappoints. When we make that discovery and lay the straight course of life that way it begins to reach large margins where

"The heart is at ease from men,
And belief overmasters doubt and I know that
I know,
And my spirit is grown to lordly great compass
within."

THE MESSAGE

Such a man will have a message for his time. He will know and he will make the world see that spiritual values are supreme. For half a century the clearest minds have been struggling for that and when the dread holocaust that has broken upon us is past and the herculean work of reconstruction is begun, the unity for which the mind of man has been

so passionately striving will be more clearly discerned as the world enters upon its spiritual heritage in Christ.

Nor let us forget that spiritual values must be sought in spiritual ways. Moral ideas cannot be forced. If we really believe in the supremacy of Christian ideals, we must rely upon Christian methods to make them universal. So Jesus did. His method can be gathered up in a word—the cross. That is the eternal way of progress. It is a part of the universe. It is rooted in the very heart of God. Who would gain his life must lose it.

THE CONCLUSION OF THE MATTER

The world waits and ever waits for its prophet leader. Why should it not be you? It calls for some one to lead it out of its moral and spiritual uncertainty. Will you accept the challenge? It waits an interpretation of Christ that it can square with its surest mental and moral conclusions. Will you be that interpreter? There are physical powers yet undreamed of, which the genius of man will harness to do his bidding. There are spiritual powers, as yet unknown, that awaits the appropriation of the obedient heart. Those powers invite you. The world is waiting for you. The ignorance that the centuries have failed to dispel, the monstrous social evils that are blots on our fair time, the multitude of men and women created in the image of God "to feel the passion of eternity" ground under the coarse foot of toil, the millions mustered in the face of death on the battle line that girdles the world, as fine sons as mothers have borne—these and a thousand other wrongs the conscience of our time now feels and waits for a deliverer. There is but one deliverer

—Christ, and he would use you and me.

Each opportunity adds to our responsibility. You have been here four years. You are the picked men and women of our time. Your education must be coined in human service. The age is looking to you to realize the ideals of which it is only dreaming. You are the forerunners of the Christ, the builders of the fair city of God. Infinite resources of divine power alone will serve you. You must make God real, religion workable. It is the task of no shirker. You must play the hero in strife. The world may give you crowns. It may lead you to the cross. What matter? For this was life made and you must be true. For as sure as there is a God in heaven right will triumph and its champions, some day, feel the pulsing joy of victory.

"Worlds are changing, heaven beholding
(Thou hast but one hour to fight),
Now the blazoned cross unfolding,
On, right onward for the fight.
O let all the soul within you
For the truth's sake go abroad.
Strike, let every nerve and sinew
Tell on ages, tell for God."

Honors During 1915-16

SCHOLARSHIPS:

The Summerbell....Mary Randolph, Charlotte, N. C.
The Alumni .....Mamie Pickard, Chapel Hill, N. C.

MEDALS:

Wellons Scholarship ... H. S. Hardcastle, Dover, Del.
Long Scholarship..W. L. Kinney, Burlington, N. C.
Morrow Thesis .Hilvard E. Jorgenson, Detroit, Mich.
Moffitt Essayist.Annie L. Wicker, Elon College, N. C.
Stanford Orator's ..Robert F. Brown, Wedowee, Ala.
Peace Contest .....Roger M. White, Waverly, Va.
Phi. Improvement.W.J.B.Truitt, Summerfield, N.C.
Psi. Improvement..Mary Randolph, Charlotte, N. C.
Clio Improvement....W. E. Marley, Ramseur, N. C.
Phi. Orator's.....J. L. Crumpton, Roxboro, N. C.
Clio Orator's ....H. Lee Thomas, Broadway, N. C.

PRIZE:

Psi. Prize.....Lorena Garrett, Graham, N. C.

IN ATHLETICS:

Star in Baseball:

T. P. Harwood .....Saluda, Va.
A. W. Bailey .....Walnut Cove, N. C.
J. B. Stephenson, Jr. .....Severn, N. C.
W. B. Sorrells, ...Canton, N. C.

Letter in Baseball:

F. C. Duncan .....Siler City, N. C.
E. Q. Seawell .....Ramseur, N. C.
W. H. Beard .....Beard, N. C.

L. H. Fogleman .....Snow Camp, N. C.
T. M. Maxwell .....Steadman, N. C.
E. G. Purcell .....Haw River, N. C.
W. F. Ragsdale .....Fuquay Springs, N. C.

A. L. Hook, Manager ..... Elon College, N. C.

Monogram in Baseball:

J. M. Watson .....Elon College, N. C.
W. V. Simpson .....Greensboro, N. C.
T. F. Murphy .....Thomasville, N. C.
W. H. Jones .....Bennett Creek, Va.
L. E. Klutz .....West Durham, N. C.

Star in Basketball

R. T. Bradford .....Broadway, Va.
J. M. Bradford .....Broadway, Va.

Letter in Basketball:

F. S. Morrison .....Statesville, N. C.
A. W. Bailey .....Walnut Cove, N. C.
B. W. Sorrells .....Canton, N. C.

Monogram in Basketball:

J. P. Smith .....Prospect Hill, N. C.
W. H. Beard .....Beard, N. C.
E. Q. Seawell .....Ramseur, N. C.
J. Holt Fleming, Manager ..... Greensboro, N. C.

Star in Track:

J. Holt Fleming .....Greensboro, N. C.
N. F. Richards .....Winchester, Va.

Letter in Track:

W. C. King .....Seagrove, N. C.
M. W. Hook .....Medusa, N. Y.

Letter in Tennis:

H. S. Hardcastle .....Dover, Del.
R. M. White .....Waverly, Va.



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Elon College, N. C.

Vol. XII NEW SERIES No. 5

AUGUST, 1916

BULLETIN
OF
ELON COLLEGE

ELON COLLEGE, N. C.



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'17



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MISS AVA L. B. DODGE,
Director Music Department
Teacher of Voice

Elon College Bulletin

1916 Opening Number

The Christian Doctrine of Education*

There is a Christian doctrine of education just as there is a Christian doctrine of salvation. We have many books by distinguished religionists on the on the former. It is perhaps pre- latter, but none that I know of sumptuous, perhaps also preten- tious for a layman to undertake to handle this theme so long neglected by those so competent to speak. The reason for this boldness is two- fold: that some deny that there is such a doctrine; and that others declare there is no need for it.

A NEGLECTED TOPIC

I. WE NEED CHRISTIAN EDUCATION

Beginning with the second of these objections first, let us inquire, is there a need for a Christian doctrine of education? In other words, Is there need for Christian education? Our objec- Christian in this country. Others tors answer that all education is answer that Christian education is an intrusion and an impertinence. They laugh

ALLEGATIONS AGAINST IT STATED

* Delivered by President Harper in many places during 1915-1916, and reproduced here as setting forth in succinct form the ideals of Elon.

the idea out of court by remarking that there is no Christian chemistry or biology or Latin. If there is any Christian education, it is found where a Christian teaches, they allege.

MUCH OF OUR EDUCATION IS NOT CHRISTIAN

Let us look specifically at these objections. Is all education Christian in this country? We feel that it is not, but we have evidence and that too of an unquestionable character. Here is a University president, Dr. W. O. Thompson, of the Ohio State University, declaring that it is possible for a man to become a bachelor or a master in any one of a half dozen of our best state institutions of higher learning with no more knowledge of the true God than if he had been educated in a pagan land. Here is the president of Brown University, the venerable and illustrious Dr. W. H. P. Faunce declaring to the students of his institution that fully fifty per cent. of them are during their under-graduae days acquiring habits of life that will disqualify them for any real service. Here is Columbia University granting the Ph. D. degree to a Chinaman only to have him return to his native land to become the leader in the demand for the revival of Confucianism as the State religion. Here is a graduating class of this same institution, numbering five hundred men, and only one of them a professing Christian. If the fear of the Lord is the beginning of wisdom, these institutions must be sitting in Egyptian darkness. Let it not be said then that all education in this country is Christian.

Others object to Christian education as an intrusion. They do not understand religion. If religion were a separate department of life, it might be considered an intrusion to lug it in from the outside. But religion is no more an intrusion in education than yeast is in light-bread. Your bread would be poor but for the leavening principle, and education is poor without religion. Far from being a department of life, separate and distinct, religion is an influence permeating the whole of man and uplifting and sanctifying all it pervades. Education is power, but power is dangerous unless properly controlled and directed. The power conferred by education in the possession of an un-Christian man is a dangerous weapon. An educated machinator of mis-deeds is incalculably more hurtful to society than the ignorant criminal. I would rather have a man untutored and untaught, yet devoutly Christian, than for him to be the greatest conceivable scholar and pagan at heart. And I say this not to berate education, in which I believe with all my heart, but because my Bible teaches me that it is my duty to seek first the Kingdom of God.

NOR IS CHRISTIANITY AN INTRUSION IN EDUCATION

Finally, with reference to these objectors, is there a Christian chemistry or biology or Latin? Most emphatically there is, and I would quickly add an un-Christian too. It is impossible to present any department of learning without biasing for or against the tenets of the Christian faith, so interwoven in the texture of mind and thought of man is the religious instinct. Christian chemistry

ALL DEPARTMENTS OF KNOWLEDGE ARE EITHER CHRISTIAN OR UNCHRISTIAN POTENTIALLY

shows God's will bodying itself forth in chemical law; un-Christian chemistry discovers blind forces at work. Christian Latin reveals the Creator's effort to express Himself through the language and literature of a great people; un-Christian Latin is a collection of declensions, conjugations, and writings of a people who passed off the arena because a fitter people came. Perhaps that is why there is so great a clamor these days against Latin; it is improperly taught. Christian education is a motive, an attitude, not a preachment. The Professors in Christian institutions do not point out how their various departments enforce the Christian faith, but the conclusion cannot be escaped that the Christian faith furnishes the cohesive power of all knowledge. Having had experience with institutions of both types, I do not hesitate to say that the reputed narrow Christian education contributed more to my character development and gave me more real joy of heart than the liberal broadness of the self-advertised tolerant university. Let us face the issue squarely: It is impossible to present any department of learning without its relationship to the religious nature of man being felt by all who are taught, and therefore the utmost care should be exercised lest our educational system yield us pagans rather than Christians. It is Christianity or paganism that our education must yield us, because man is incurably religious. He must have a religion of some kind. We must see to it that those committed to us are inoculated with the virus of the beautiful Christian faith rather than with the deadly miasma of a degenerae paganism bolstered up by the dry-rot of mere intellectualism.

II. THERE IS A CHRISTIAN DOCTRINE OF EDUCATION

We take up now the former reason for the discussion, the fact that some deny the existence of the Christian doctrine of education. If I did not believe in the existence of such a doctrine, I would get out of the business of education. I am a Christian and all I engage in must in my own mind at least relate itself to the progress of the Kingdom. My own creed in this respect is however of small moment, when it comes to influencing the thought of my fellow Christians. Men, Christian men, have believed many untenable things as a part of the Christian faith, which we to-day condemn, such as human slavery, witchcraft, and the like. My personal belief must be sustained by the Word, or it is a mere opinion.

MERE ASSERTION OF THE DOCTRINE NOT ENOUGH

Does the Bible, then, teach a doctrine of education? There are five reasons for an affirmative answer, any one of them being sufficient to establish the doctrine. But the fact that the verb educate or its noun education does not occur in Scripture in no way invalidates the doctrine. The book of Esther does not mention the name of God, yet it is one of the most helpful books of the Bible. Our national Constitution does not contain the name of Deity, yet our Supreme Court has held that this is a Christian nation. The Christian doctrine of education is not a matter of words: it is a spirit, an influence, a vital principle that permeates the whole teaching of the Scripture and is fundamental throughout.

FIVE BIBLE REASONS FOR BELIEVING IT

I. In the first place the Christian doctrine of education is effectually illustrated by the great leaders of the Scriptures. Every time that a crisis came in the development of the Hebrew race or of the Church, God chose an educated leader. The father of the Hebrew race, Abraham, came from Ur of the Chaldees, the centre of intellectual culture of the day. Moses was a university graduate and learned in all the ways of the Egyptians. Samuel was a great scholar and established the first theological seminary on record for the training of the prophets. The thing that impresses you about all the prophets is not only that they were zealous preachers of righteousness, but men of the first magnitude intellectually. An ignorant man could not have written the Psalms nor the Proverbs. Daniel could interpret the handwriting on the palace wall because his intellectual growth had been kept commensurate with his spiritual insight. Paul was an intellectual giant and Timothy was a student from his childhood days. It is a mistake to suppose that the apostles were ignorant men. An ignorant man could not have written the gospel according to Matthew or John, nor the Revelation, nor any one of the general epistles, nor have preached the Pentecostal sermon. The use to which God has put educated men in Scripture is sufficient to establish the Christian doctrine of education. And God uses educated men today in just the same manner in which he used them in Biblical times. He must have educated men to do His work and to lead His people to the light. But before we leave this, let us not forget that the Master was Himself an educated

THE LEADERS OF THE BIBLE ILLUSTRATE IT

man. He could read (Luke 4:16) and write (John 8:8) and it is specifically stated that He grew in wisdom and knowledge (Luke 2:52). The Jews were astonished at His learning, wisdom, and understanding, far exceeding that of the Scribes and Pharisees (Mark 12:28-34; Matt. 22:34-46; Mark 12:35-37; Luke 20:39-44). They were mistaken, however, in presuming that He had never studied (John 7:15), for Jesus grew up normally like any other Hebrew boy and was a proficient scholar at twelve. He quotes from every book of the Old Testament and taught as one having authority (Mark 1:22), and authority is always due to complete knowledge and mastery of a department of learning. It would have been passing strange if God's Son had been content to remain ignorant. On the other hand the depth and the grasp of His knowledge has been the world's marvel from His own day.

II. The Christian doctrine of education is inevitably wrapped up in the other doctrines of the Bible—I say inevitably because the Bible views a man as a whole and not as a compartment house. The modern psychologists are insisting that the mind of man is not one part feeling, another thinking, and another willing, but that the mind as a whole exemplifies in its every act these three characteristics, and this teaching is heralded around the world as something new under the sun. The advocates of it call themselves pragmatists. Their new doctrine was already taught from the beginning in the Scriptures. Man is one, according to the Bible doctrine, and so education is inevitably involved in all its doctrines. Let one illustration suf-

OTHER BIBLE DOCTRINES INEVITABLY WRAPPED UP IN IT

fice—its relation to regeneration. Just as soon as a savage is born into the Kingdom, he wants civilized clothes and the ability to investigate Christian doctrines for himself. In other words he seeks Christian education, and a wise Church will always see to it that he gets it. Our schools must accompany our missionaries abroad and they must assist the evangelists at home. Sometimes evangelists have belittled education and laughed scholarship to scorn. Some kinds of learning, the false philosophy condemned by Scripture (Col. 2:8; Acts 17:18), they ought to condemn, but evangelism is the forerunner of Christian education. For just as soon as evangelism brings forth its proper fruit, institutions to conserve and add to its energy are found springing up and chief among such institutions are Churches, Sunday-schools, with Colleges. Regeneration gives a man a new sense of his dignity. He is become son of a great King. He is heir to eternal riches. He must prepare himself for his inheritance, or he will never be a real free-holder. Regeneration means growth, and education is fundamental to growth.

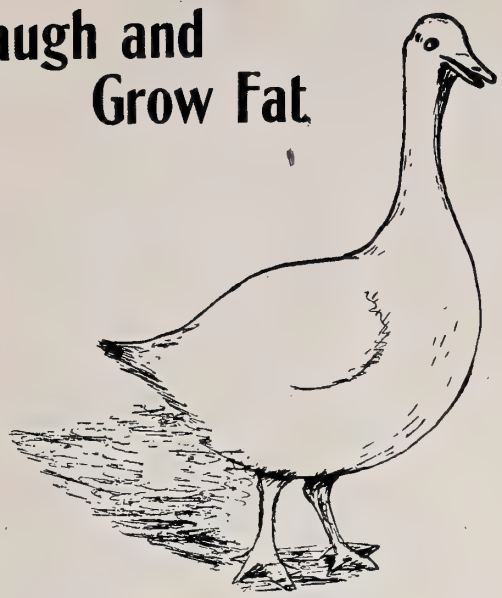
III. The commandments of the Bible cannot be carried out without Christian education. Did a Church that opposes education ever inaugurate a missionary movement? It never will, because it cannot. The great commission presupposes education. Suppose uneducated men were to undertake to evangelize the world. They could have no Bible, or they could not use it, because they could not read. Their example would count for something, but like all zeal without knowledge their religious fervor would soon degenerate into fanaticism and

THE EXPRESS COMMANDMENTS OF THE BIBLE IMPOSSIBLE OF REALIZATION WITHOUT IT

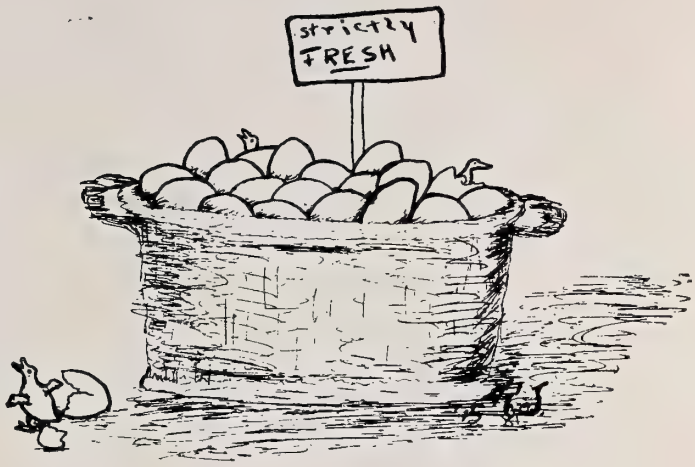
SIDE GLIMPSES OF COLLEGE LIFE

As the Student Illustrator Saw Them

Laugh and Grow Fat



Humor and Near-Humor



FRESHMEN



The Faculty



"Soph"

dissipate itself in the isms and schisms so characteristic of shallow intellectual leadership. The realization of the great commission must come through intelligent teaching. Its giver was the master teacher —and what a teacher He was! The men who bring the pagan world, with its learning and scholarship, to Christ must be educated men. They must have sat at the feet of the Gamaliels of their day and with fully developed intellectual powers, sanctified by vital Christian experience, they must be able to give every man his answer. They must know the Bible, but they must also know all knowledge, if they are to be worthy witnesses of Christ. We have not the time nor is there need to discuss the mighty intellectual obligations resting on the foreign missionary. The maintenance of schools, the publication of literature, pamphlets, and books, the translation of the Scriptures into the vernacular, oftentimes the reducing of the native language to written form—enormous intellectual challenges these, which only the educated man can cope with.

THE BIBLE ITSELF COULD NOT HAVE BEEN WITHOUT IT

And the same is true of every other commandment of the Scriptures. When the Holy Spirit told John in his ecstatic vision on Patmos to write, He addressed an educated man. Illiterate men cannot write. We would have no Bible and no gospel without educated men to write them for us, through whom God spoke to the ages and to us. Christianity is a progressive religion. It is an energizing force. It calls for leadership capable of meeting every problem and proposition. In order to keep the ten commandments and to live by the golden rule and to honor in conduct the faith

once delivered to the saints, a man must know at first hand the laws of human history, development, and progress, or have them at second-hand from some one else. This means that Christian leaders must be educated men and that all Christians should be. Universal education is Christianity's contribution to the ideals of the intellectual life, and only when education is universal will Christianity be able to do its perfect work of human uplift.

IV. The Christian doctrine of education is constantly assumed in Scripture. The ability to understand Scripture increases with intellectual development of the proper sort. Many passages lead directly to this principle and exemplify it. When God commanded Jeremiah to write all his words in a book, He assumed that there would be educated persons to read the words and we are plainly given to understand that the prophet's education was essential to his greatest usefulness, for the value of Jeremiah's message has through it been transmitted to every succeeding generation. The Master assumed that we should be educated in Matt. 22:29, when He told His hearers they erred, not knowing the Scriptures. Paul enjoins Timothy (I Tim. 4:13), to give heed to reading, which implies an education. Christ commanded to search the Scriptures, but how could the command be obeyed, unless the searchers were educated? Nor must it be understood that the only education of the Hebrews was the Sunday-school kind we now have. Their text book was the Bible, but every particle of knowledge was made to bear upon it, much as the Swedish educational system to-day is based upon a single book.

IT IS CONSTANTLY ASSUMED IN THE SCRIPTURES

V. This doctrine is also explicitly and expressly taught. The ancient patriarch was commanded to educate his children. It was home education, but it was effective and efficient. It covered not only religious subjects, but general culture and the practical things of the home as well. It included also instruction in the Jewish civil law (Deut. 4:9; 6:7; 6:20-25; 11:19; 32:46). During the Sabbattical year children were required to be present when the law was read (Deut. 31:10-13). At times people of means placed their children under tutors (2 Kings 10:1-5. Nathan was Solomon's teacher and did a good job. And in each tribe, there were four Levitical cities, to which the people could resort for instruction. After the exile Ezra instituted a regular system of religious education, as broad and as comprehensive as that of the modern parochial schools, broader and more comprehensive than that of our public schools, since to secular learning it added religious culture. Later came the synagogue with its school, which has continued to be an efficient educational force even to this day. Kennedy in Hastings Bible Dictionary says that the Hebrew educational system, based on Deuteronomy, Proverbs, the Wisdom of Jesus-ben-sira, and the Mishna, provided a modicum "of pedagogic principles without a parallel in ancient literature."



In the New Testament, aside from Christ's injunction to search the Scriptures, the locus classicus of the educator is in II Timothy 2:15, which reads: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." It is true that this injunction was directed to a young minister, but it applies also to every Christian, for it is nowhere written or intimated that the minister is to be the repository of knowledge for all his flock. The New Testament places the obligation of propagating the Faith on every Christian in its ennunciation of the Great Commission, commanding each one to teach, and so every Christian should be educated. And indeed why should he not be? God gave us mental capacity, and it is unprofitable for it to be wasted.

A REFERENCE THAT SETTLES THE ISSUE

III. THE CONTENT OF THIS DOCTRINE

Some one has said that the Sunday-school is the only kind of school the Bible enjoins upon the Church. This objection has already been anticipated, in that it has been shown that the Hebrew Bible school was much more of a school than our present Sunday-school. But even if it had not been, we should still insist that it is the business of the Church to provide for the higher intellectual development of the people. And to begin with, it should be said that there would have been no higher education, if the Church had not blazed the way. All the great universities of the early days were founded by the churches. State education is a re-

THE CHURCH HAS ALWAYS LED IN EDUCATION

cent thing, and the State got its idea from the Church.



In the next place, it should be observed that every department of learning is valuable in the undertaking of Scripture. All will grant the practical utility of language and literature study as contributing to correct conceptions and appreciation of the Bible. History is necessary in order to place the Hebrew people in proper relationship to human events outside the Scriptures. Natural Science we must know as Christians, because nature is the revelation of Christ, as Christ is of God. Philosophy has both a negative and a positive value: negative, as revealing the vanity of the uninspired mind; positive, as demonstrating the wisdom of the ultimate Author of the sacred writings. Even higher mathematics has its place in unravelling chronological and allied matters. Sociology and Political Economy and Jurisprudence with all the technical sciences, and learned professions, assisting as they do in making humanity's conditions more wholesome and in advancing society's interests, all have a worthy place in the educational scheme of the Church. All of these add their light to Scripture and Scripture illumines and sanctifies them. If there is a department of learning that is not thus mutually related to the "rightly dividing the word of truth" enjoined on Timothy, it is an unworthy knowledge and has no claim to our respect or toleration. The content of the Christian doctrine of education is therefore the universal field of all knowledge.

IV. ITS METHOD

The practical truth arising out of all this discussion is that education must be had where the content of its intellectuality is vitally shot thru with spirituality. There must be no divorcement between education and religion. From the standpoint of Scripture there can be none. The Bible enjoins teaching, the force of example, and training up as the three great principles of education. Teaching is all some educational institutions now-a-days are willing to assume responsibility for. They leave the formation of the character of their pupils to the minister and the regulation of their conduct to the civil officers.

TEACHING HAS ITS PROPER PLACE

Some of them go further and admit the claim of the force of example. Some who oppose the need of Christian education in distinctively Christian schools do so on the ground that wherever a Christian teaches Christian education results. That would be true if there were only one teacher, or if it should be modified to read "where Christian teachers teach, all of them being Christians, Christian education results." One ungodly or indifferent teacher can vitiate the religious life of an entire institution. It will not do to say that many of our professors are devout Christian men. All of them must be. That such a man as Holt or Muenter, the wife-murderer, could hold a professorship in Harvard before his deed and in Cornell after it is a disgrace to our higher educational system, which is shown by this possibility to place

AND EXAMPLE MUST BE HARNESSED TO KEEP

its emphasis on the intellectual ability with no necessary thought of the character qualifications of those who instruct. We should forever remember that ninety per cent. of education's value comes from the character of the teacher and only ten per cent. from text-book instruction. The College which neglects or treats lightly the character equipment of its faculty is recreant to nine-tenths of its duty. I believe in the tithe all right, but not this sort of tithe.

But the third step must be taken in order for education to be really Christian. There must be positive training in the things of the spirit. I am not pleading for sectarianism—far from it—but definite training, leading to Church membership and a place of service in the Kingdom, must be provided. We cannot expect our young people to get this training after their education's days are over. Relatively few unite with the Church before their 16th year; practically none after their 25th. The days of College life are our halcyon days for gathering them into the fold. The training must be given then, if at all. This training except for a very few cannot be had in schools where religious life is not insisted upon as the prime duty of every man and woman, where the atmosphere is not definitely charged, even surcharged, with spiritual influence, and so it can be had only for the vast majority in institutions maintained and energized by the Church. We cannot deny that the Christian doctrine of education is taught in the Bible. We must therefore legitimately conclude that it is our Christian duty to provide institutions wherein it may be consistently exemplified.

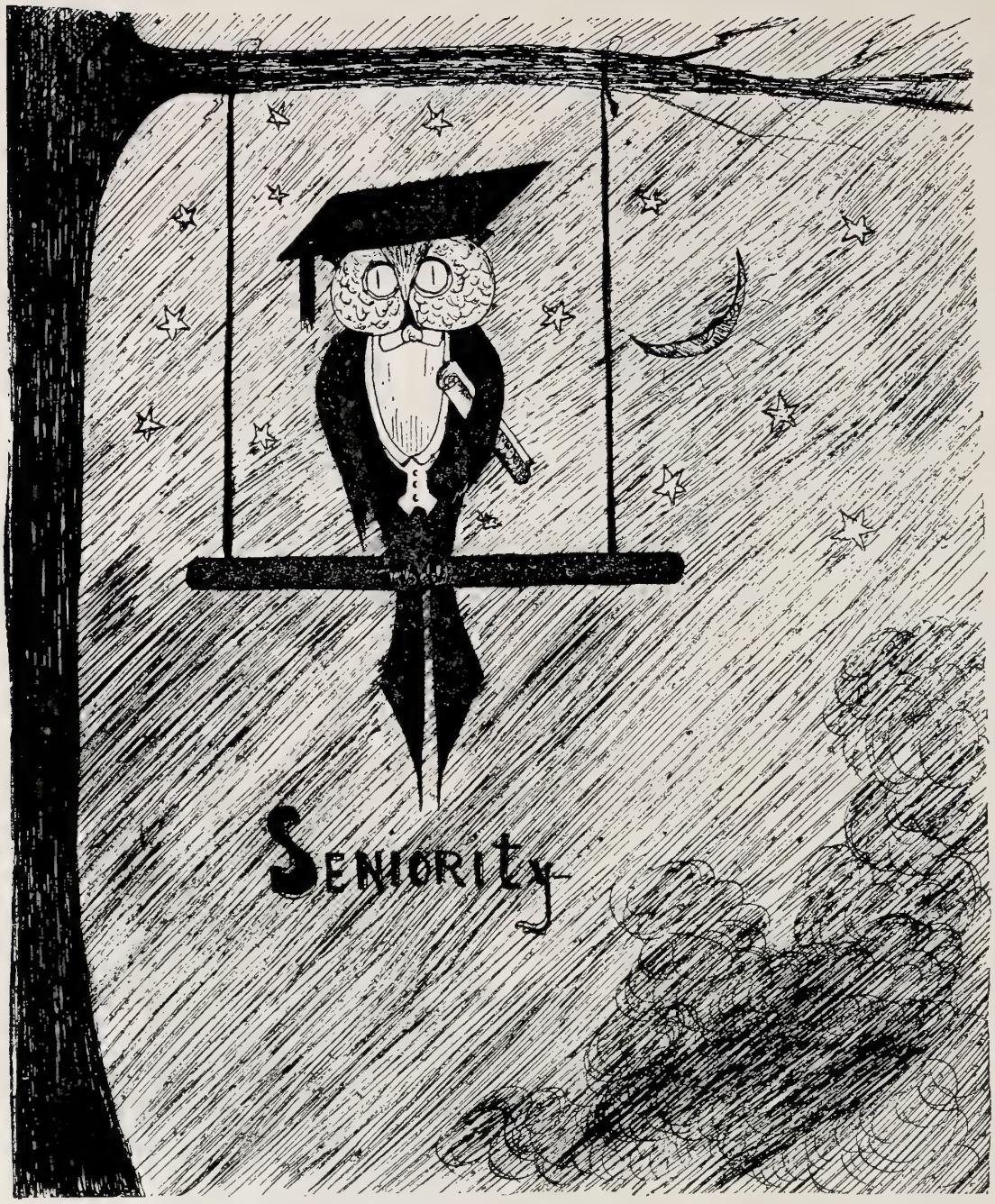




And may I say in closing that I have no fear for the future of Christian education? I know we need it. I know the Scriptures enjoin it. I know God favors it. I know therefore that it must abide. Rich men and legislatures and learned specialists may decry it and cast imputations upon it. They had just as well be casting stones at the sun. Blasting at the Rock of Ages has never been a profitable business, nor can it be victorious. Christian education is as secure from attack and overthrow as the promises of God. We who have embraced the doctrine of Christian education have accepted the program of God, and to us are promised the limitless resources of God.



JUNIOR





"LET THE PREPS"

DO YOUR WORK —



HOW AM I TO PASS THAT EXAM — NOHOW —?

The College Man and Sacrifice*

KEEPING THE COMMANDMENTS NOT BEING A CHRISTIAN

A rich young ruler once came to the Master and asked what he should do to inherit eternal life. The young man was correct in concluding that eternal life is not achieved, but inherited from God. It is His royal gift to the princes royal of the spiritual realm. The Master loved the young man who had kept the commandments from his youth up and was because of that fact as well as because of his wealth acclaimed a leader of the people. The young man was nevertheless conscious of a lack in his life. "What is my need, Master?" his soul cried, "because I realize my insufficiency," his frank heart added. This question has been raised in many a legalistic life, in many a life moral to the core and considered Christian by the on-lookers, because the man or woman who lived it felt empty within and fruitless without, for be it remembered that you may keep all the commandments and yet fail of eternal life. How glad we should be that the Master gave us the cure for a soul-poverty such as this in His response to the anxious inquiry of this splendid rich young ruler. Hear Him say: "Go and sell that thou hast, and give to the poor, and then thou shalt have treasure in Heaven: and come and follow Me."

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* President's Opening Address, given in the College Auditorium the first Sunday of the College year, in September 1915.

FOR SELF SURRENDER AND SACRIFICE MUST ACCOMPANY THEIR KEEPING

What does this answer teach? Does it teach the iniquity of wealth? Does it teach that a man cannot own property and inherit eternal life? The literalists have solemnly said so, and devout saints through the ages have trembled and believed. For some men, for men like this young ruler, whose riches are their hurt, the interpretation of the literalist is correct, but not for all men. Others have seen in this passage a call to the communistic propaganda. The early Christians seem to have acted upon that conception in the new-found joy of the Spirit's indwelling. But communism has never succeeded. It failed in the early Church program of brotherhood. It has failed ever since, and is doomed to fail everlastingly. Men are not clay, even if their body is. Any attempt to reduce life to dull uniformity deprives of life. Individuality is the outward expression of the inward personality, and it makes us God-like. So long as we are men, there must be differences, and inequalities. Poverty is not the greatest blessing in the world; nor wealth its greatest curse. The man with millions may be a nobler soul, more like the Christ in spirit, than the most sordid and poorly clad tramp that infests the public highway and seeks a dole of charity. The rich young ruler was not insufficient because he was rich. He was insufficient because he was selfish. Selfishness is the great transgression. Its antidote is surrender of the thing or quality that ministers to our selfishness and loving laying of self on the altar of service. This was what the Master said to the rich young ruler. This is what He says to you and me in this 20th century—not that we are not

to give money, but that we are to give up, sacrifice, anything, everything for Christ and our brother men. And in this program of sacrifice our Father is our all-sufficient example. When we consider His matchless bounty and the abundance of His provision for us, how our hearts melt with tender gratitude! What the talents with which He endowed this creature, made in His own image, and only a little lower than Himself! What percepts He provided for his governance and growth in noble living in His revealed Word! What splendid sacrifice He offered for his redemption in the sending of His Only Begotten Son as an illustration perpetual, incarnate, of His all-compassionate tenderness and love towards him throughout the ages! Surely no service to fellowman in His name can be considered inattainable, in view of His kingly provision for man! Being the children of our Father, we must be like Him in loving, tender giving of self to our brothers. Consider how He has taught us sacrifice in the constitution of the universe! One species lives not only above, but also upon another with mutual good. Rabbits are good for clover, dogs for rabbits, lions for dogs, and man for all with God over all. The little seed perishes that it may come forth in harvest an hundred fold. We speak of the self-made man. But we speak erroneously and inaccurately. Self-making is impossible. No man can amount to anything worth while without sacrifice on some one's part. All that we have, all that we are, all that we can hope to be, we owe to our brother men either in the form of their direct personal sacrifice or in the favorable conditions which their sac-

IN WHICH GOD IS THE GREAT EXAMPLE

rifices created, and ultimately to our Father, Who pitieth us tenderly and loveth us perfectly. Surely in the presence of such love and sacrifice to us-ward, we must be tender-hearted, compassionate, sacrificial in spirit and in deed toward our brothermen

GOD AND MEN NEED TO SACRIFICE

But I would go further. I would invade the high precincts of Deity, reverently; and I would declare that God needed to make every sacrifice He has made for His own satisfaction as well as for our benefit. Heaven would be hell without its spirit of loving sacrifice, and our heavenly Father would be a demon of the damned but for His loving heart. Great power, when unsanctified by great love, degenerates rapidly into brutality and hellishness. It has filled the earth with bloodshed and slaughter. It would transform Heaven into Hades, and pandemonium would reign there supreme. Our Father could not but shower His loving tenderness upon us. He had to do it. In just the same manner and for just the same reason we too must sacrifice, or we must fail to be men. Our virtues cannot grow in narrow, stifled quarters. They need the expanding sunshine of human intercourse and loving service. We cannot keep our life. To keep it is to lose it. To give it away is to save it forever and at the same time to sanctify it eternally. Made in the image of God, we lose that image unless the spirit of His sacrifices tenders our hearts and keeps out the dry-rot of unbrotherly selfishness. Where sacrifice circulates in the heart's blood, every function of the life is pure and normal. Where selfishness takes root, gangrenous tissue develops and the

processes of dissolution and decay have already set in. In such an hour, our souls cry out in bitter anguish: "Who shall deliver us from the body of this death?" There is but One and He can only on one condition, the condition of the surrendered life of sacrifice.



This principle of sacrifice or law of unselfishness, for they are in essence the same thing, being the observe and the reverse of the same spiritual coin, this principle of sacrifice is no new thing. It permeates every human relationship. It makes life happy when given its rightful sovereignty. Its subjection to baser sentiments reduces life to serfdom and renders it mere existence. The splendid boons of our life, the things that sweeten our days and bring us close to God, are every one of them conditioned on the presence in us of the pure gold of sacrifice and the absence from us of the dross of selfishness. Consider friendship. What a blessing real friends are! How the heart melts in the presence of the true friend! But how do friends come? Do they come by our desiring them, or by our thinking how happy friends would make us? Do they come by our efforts to win them to our side? We know it is not so. We know it cannot be so. We know that the way to have friends is to be one, with never a thought that our so being will bring us any reward. Fixation of the mind on the reward debases friendship as it debases every noble quality of our life. There must be no tinge of selfishness in our conduct. We love our friends and every tender act, every generous thought, every sweet relationship

toward them is dictated by that princely sentiment. If they snub our love, it does not cease because love abideth forever. Our love will eventually bring them to our side as our true friends, not because that was the motive of our devotion: it was its proper fruitage. The people who are friendless in this world are so because they have always looked for friends to come to them. The people who are abounding in friends and in every other good thing are so blest not because they guaged their conduct with that ultimate in mind, but because they gave and gave and gave again of themselves in loving service and whose cup of joy ran over when their love won for them such splendid response. The unhappy man is he who does nothing for others. The unhappy child is he who accepts every service of his parents as his natural right. The unhappy husband is he who demands the utmost attention from his wife. The unhappy College man is he who receives as a matter of fact every opportunity others' sacrifices have made possible in institutions of learning whose very existence is dependent upon unselfishness on the part of others. Who is your happy man? Who is your happy child? Who is your happy husband? Who is your happy College man? Each differs in his application, but the principle fundamental to happiness for each and for all of them is the same: He is happy who gives for others, not he who expects from them. He is happy who for every shade of coolness offers more warm affection, and in his heart's devotion finds no ground for discontent, but abundant reason for everlasting satisfaction. He is happy whose love is its own reward, who has learned that the way to warm the heart is to love, not by trying to be loved, and

to him life's good things shall be added in prodigality unbounded as by-products of noble service—unsought, unanticipated, but when they have come what a halo of light, what an aroma of fragrance, what an unction of heart and life they bring! Happy is that man who has learned that the human heart is so constituted that it is only possible to fill it by the richness that flows from it to other lives and that it can never run over until it is emptied in complete surrender of every selfish motive or thought coupled with complete dedication of every power in devoted service.

ITS PLACE IN AND APPEAL TO COLLEGE MEN AND WOMEN

This life of sacrifice makes a powerful appeal to College men and women. As such they constitute a privileged class. Only a very insignificant proportion of our population ever enjoy the priceless opportunity College offers. The College men and women, representing one-half of one per cent. of our population, occupy practically all the positions of leadership in our life, and they do it not because of any native brilliancy, but because of their splendor of training and culture. The ninety nine and one-half per cent. of our brothers who are denied this advantage make possible our privilege. College education, as it is, is a costly matter; but if Colleges were to charge students the total cost, it will be prohibitive to all except the wealthy. The millions invested in endowments and in equipment pay no taxes to the State and yield no dividends to their administrators. The U. S. Bureau of Education figures that College education costs four times as much as is paid for it. The ninety-nine and one-

half per cent. who do not enjoy its blessings do bear its burdens for us. With right then they look to us for light and leadership. They shall not look in vain. College men and women are responding to the call for service as never before. They are giving their very lives to their fellows. They cannot enjoy educational privileges while their brothers sit in intellectual darkness, and so universal education is demanded at home and schools and Colleges spring up in non-Christian lands. The College man's field of service is limited only by human need. All men are his brother men. All women are his sisters. Wherever conditions, physical, mental, social, spiritual, throughout the world are less wholesome and uplifting than his own, there he has found his challenge and there he will go. God speed him on his way, equipped for service in intellect and in body, and in spirit sanctified and set apart therefor!

AND HAS ITS PART IN UNDER-GRADUATE LIFE

But I am not entirely satisfied that the College shall put such a spirit in a man as to send him from its walls burning with the desire to uplift his less favored brother men. This is a glory of which the College is pardonably proud. It is a duty it owes for generous favors received. But that is not all its duty. College days are *indeed* a preparation for life, but they should also be a preparation for life *in deed*. I wish to see College men and women assume responsibility for their fellows during their undergraduate days. I wish to see them in very deed give themselves for their brother men and their sisters while in College. What wonderful opportunities present themselves! Hun-



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dreds of the choicest specimens of young life of a generation are met together—plastic, hopeful, enthusiastic, needing direction! What shall become of this splendid challenge? One College president declares that fifty per cent. of his student body during their College days are acquiring habits that will permanently disqualify them for any service to man or God. What a pity! Statistics teach that only one College man in forty achieves a lasting distinction. Where are the other thirty-nine? Who is responsible? Their fellow students, the faculty, the citizens of the College community. God has given these three classes wonderful opportunity to serve, and He will exact at their hands. We are responsible not only for the harm we positively do, but equally for the good we failed to perform. Veritably we are our brother's keeper and veritably our brother's blood, the blood of his life's opportunity lost forever because we failed to throw about him the protecting, loving care it was our privilege to employ on his behalf, yea, veritably his blood shall cry out unto God in the judgment against us! I am persuaded that College men and women can make no finer investment of themselves during their undergraduate days than in being anxious that every fellow-student yield himself to the beneficent obligations and privileges of the spiritual life. The necessity of such life-investment becomes apparent when we recall that practically no College graduates make the surrender to Jesus after College days are past. It is now or never for them, and the responsibility is upon us who know the joys of the Christian way to guide them safely into it.



But there is one other phase of this matter to which attention must be directed. Let us consider carefully what John says in the passage which has been not inappropriately styled the epitome of the Bible.* "We know what love is through Christ's having laid down His life on our behalf, and in the same way we ought to lay down our lives for our brother man. But if any one has this world's good and sees his brother man in need, and yet hardens his heart against him, how can such a one continue to love God?" This wonderful passage describes God through Christ as the great Philanthropist and declares it our duty to emulate that example. Of these two matters we have already spoken at length. Its third item brings consternation in the awfulness of the penalty that hangs over the man who refuses to do the sacrificing act—the penalty of being unable to continue to love God. That is exactly the situation: from it there is no escape. He that hath this world's good and will not give to his brother men, has denied he faith and is worse than the infidel, who never had any faith to begin with. We set our hearts on making money and we make it. But it does not satisfy, unless we dedicate it to our brother man's welfare. We set our hearts on scholarship; we store our minds with knowledge, but we are not happy, unless our learning is devoted to human uplift. We aim at political power and we rise to high position, but its possession is but ashes unless our power and position can be utilized to further our brother's interest. We aim at sainthood;

* I quote from the New Testament in Modern Speech except that I say "good" for "wealth," retaining the true meaning, and the reading of the King James Version, as well.

we withdraw for meditation and communion with God; we experience ecstatic moments of spiritual joy, but behold! they have vanished. Why? Because we did not return from the mountain top of joy to the valley of service. Our this world's good, whatever it may be, is ours only on condition that we devote it to God and our brother men. And the saddest feature of it all is that, having the opportunity to render service with our this world's good, and failing to grasp it, in losing it we lose our hold on God also. Edward Everett Hale wrote a book on The Man Without a Country. It brought many to tears. Dante tried to describe the horrors of The Man Without God, and it made him a mad man. No man can paint for us the pitiable plight of the lost soul. The mind of man quails, his heart sickens, his tongue refuses utterance in the presence of that awful tragedy, and the soul cries out for deliverance, when none can be had save that through sacrifice.

THE PURE JOY OF THE SURRENDERED LIFE

Far be it from me to undertake to frighten any one into doing a noble thing. I almost regret reference to the penalty involved in unwillingness to make the surrender of self as God requires because man needs. I would not but that the Scripture is so plain. The joy of such service is what appeals to me. I know that there can be no self-salvation. I know that renouncement is the holy law of the universe of the saints. I know that the finest, fullest, only form of goodness is to be realized in the sacrifice of self. I know that the joy that comes of such sacrifice is incomparable with the

momentary satisfaction that arises from any other source. The man who ministers is never alone nor first to arrive on the scene: Jesus is always his companion and is already there waiting for him to come, beckoning him to come. The satisfaction, the pure delight, of such a life of fellowship with Him, the world's greatest Giver and man's noblest Friend, is sufficiently compelling to all who have experienced it or who will meditate on it. To such as walk with Him in paths of helpfulness, in ways of sacrifice for brother man, He gives power to become leaders of men on earth and full rights as the sons of God in Heaven.

In conclusion let me add that sacrifice is never sacrifice to the one who makes it. To him it is service, service growing out of complete surrender to Jesus Christ. His brother men look on and marvel that this man cares so little for self and so generously sacrifices for them. To them it is sacrifice, but to him service. Like the face of Moses when he came down off the mount, to his fellow men all aglow, but to him with its brightness all unknown, the sacrifice of the righteous in Christ is a joy and benediction fully revealed to his fellows, but to him all unconscious. You can not make a conscious sacrifice. All you can do is to serve, and with even your best of service you will feel that you are a most unprofitable servant, at which every moment God is preparing you for new joys and sweet experiences, because you have fulfilled the conditions thereof. Hugh Black is right when he declares that "fussy practical and blatant zeal" can

BUT NO SACRIFICE WITHOUT CHRIST CAN PROFIT THE SOUL

never regenerate the soul. Much social betterment work has failed because directed solely at relieving outward physical conditions, with complete neglect of the heart's welfare. But true social service has ever been humanity's birth-right and the individual Christian's most essential need—the very breath of his spiritual life. The life of service is always and ever in order, but the fundamental condition of that service, if it is to profit the soul of him who performs it, is surrender to Jesus and reference of every act to His name. The man imbued with the spirit of surrendered service goes forth ministering and to minister and future generations shall rise up to call him blessed, for he has learned that the gospel is more than a kind of moral goodness and that it finds its fullest expression, not in adherence to a stony decalogue, but in the cross of Calvary.

The College Man and Social Service*

COLLEGE MEN MAR OR MAKE THE WORLD'S PROGRESS

We live in the age of the College man. Of those of College age in America about one in sixty is actually in College. The next generation will find one in every six hundred of our population holding College degrees. The attitude that these College men assume towards the world's progress and human welfare will be determinative of the rate of uplift and betterment. These men will mean the progress or the regress of all human institutions. The unparalelled advantages they have enjoyed qualify them for leadership. They also qualify them for personal gratification. They are men of power. They may use that power to bless or exploit their fellows. Opportunity is written in bold letters across their pathway. They must recognize their opportunity as an obligation to serve. They must refuse to regard their ability to grapple with any situation as an opportunity to gratify themselves at the expense of their less fortunate brothermen. They must endeavor to find self-realization in the bringing into self-hood of the down-trodden and the submerged. Our Colleges are under obligation so to impress their students and particularly their Alumni.

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* President's Baccalaureate Address, given on May 21, 1916. Social Service is a distinctive Elon ideal.



Such an idea of the obligation of the man of ability to the man below him was foreign to the ancient world. We hear no hint of it among the Babylonians, the Egyptians, the Greeks, the Romans. Plato in his ideal republic made provision for slavery. Brotherhood was an unthought of conception. It is so to-day in non-Christian lands and even in Christian lands among men whose natural lives have not been transformed by the spirit of the Master. The Christian religion has provided the College man with his opportunity and brought within reach of all, even the lowest, the priceless blessing of education, even the highest. The Christian religion has with this boon to the College man provided the channel by which his life may be a blessing to this day and generation. That channel consists in the aim of Christianity to treat each man as a son of God. It is embodied in the ancient Hebrew concept, *Mishpat,* which interpreted in mod ern terms means the just and equitable treatment of every man in every relation of his life. "Righteousness" by which it is so often translated in our Bible hardly carries with it such an exalted valuation of the individual man. It enjoins upon us the duty of dealing fairly and justly with every fellow-brother. It is personality's Magna Charta. Such a notion of Brotherhood you will search in vain for anywhere else than in the Word of God. It springs full-bedged from the doctrine of God's Fatherhood, which sentiment is found in no place except the Bible. The Christianity conception of society is a human Brotherhood, growing out of a divine Fatherhood, in which a redeemed humanity shall do the Father's will individually and in collective relationships.

COLLEGE MEN MUST MAKE IT UNIVERSAL IN SCOPE AND REALIZATION

We lack a great deal of attaining this ideal. Individual Christians of beautiful life-attributes we have seen in every generation of the sixty of the Church. Beautiful examples of the spirit of Brotherhood are present with us today. But even in this Christian land but one-third have boldly taken their stand on the side of the Good News, and as for the Christianization of the social order—well it has barely begun. Selfishness, oppression, injustice, suffering, sin abound after twenty centuries of Gospel teaching. But the spirit of Brotherhood is abroad in our day—Brotherhood not as a doctrine simply, but as a principle to be realized in action. We College men must become thoroughly imbued with it and, in the spirit of Him Who taught and lived it, we must go forth to batle for its progressive realization.

COVETOUSNESS THE ARCH-ENEMY OF BROTHERHOOD

The greatest opposition to our cause will be found in covetousness—the besetting sin of our day. This is a sin that is not much preached against. Some one has said it is the sin we are afraid to mention. We are hard in our denunciation of drunkenness, of cursing, of cruelty, of murder, of personal indulgence, and in this we do well. But we must not blind our eyes to the awfulness of that sin which is at the root of all evil in the world—coveteousness. It is so common that some regard it as a necessary characteristic of human nature and on that ground would excuse it. But the Word of God is plain. Here is what Paul thinks of it in his

letter to the Ephesians (5:5): "For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the Kingdom of Christ and God." That is plain enough, isn't it? The covetous man has no inheritance in the Kingdom of Christ and God. Awful! In Colossians (3:5) he has still more to say along this line: "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desires and coveteousness, which is idolatry." Jeremiah and Isaiah in the Old Testament denounce this sin in uncompromising terms. The Church must do so in this day also. We must recognize this sin, as the Bible does, as at the basis of all iniquity, for it says that "the love of money is the root of all evil" (I Tim. 6:10), and what is the love of money but covetousness? A man is not a Christian until the root of sin is out of his heart and life. A nation is not Christian that is covetous. Ours is a Christian nation we say, and yet there never was a land in which the sin of covetousness was so rife as in our own. Men, reeking in the spirit of covetousness is taking them right along to torment. They week, go to Church on Sunday and listen to eloquent word-pictures of a happy life to come. What they need to hear is the condemnation of the besetting sin of their life—covetousness. They need to be plainly told that he who refuses the claims of righteousness, of Mishpat, of human Brotherhood, shall never enter the Heaven of which the minister is so eloquent an artist. They need to understand that their covetousness is taking them right along to torment. They

must be urged to repent and bring forth fruits of righteousness and Brotherhood.

BROTHERHOOD VERSUS COVETOUSNESS THE REAL ARMAGEDDON TODAY

Brotherhood, as taught and lived by Jesus, versus covetousness, as practiced in the human heart—that is the conflict of our day. Around this crucial Armageddon the decisive battle of human and social redemption is being fought out. College men are to be the captains and generals of the struggle. To them the world looks for leadership, to them He Who sitteth in the heavens appeals for victory for the right. Shall covetousness reign? Shall Brotherhood win? The College man shall answer.

WHAT IS BROTHERHOOD?

But what is Brotherhood and how is it to be realized? It is not a matter of words. It is a recognition in life of the kinship of all men. The motive prompting it is to be love to God fruiting in love to man. We are commanded to love God with *all*, not a part, but *all* our heart. We are commanded to love our neighbor as ourself, and our neighbor is any brother-man, anywhere, who lacks a good which we have. Or to state it personally, my neighbor is any brother man, anywhere in the world, who lacks a good which I have and which I have not done all in my power to provide him with. I can not claim to have satisfied the demands of Brotherhood upon me when his lack continues.

But its satisfaction must flow from love. Forget it not. Charitable organizations are commendable. But they serve only to increase the demand for charity. The only cure for poverty in any phase of life is love. Forget not that scene of the last judgment. We must do it in His name, if profit is to come in the full sense. He who goes in the name of Jews of Nazareth to the relief of his brother-man relieves not only his poverty, but satisfies his heart as well and quickens the sluggish life-blood into health-producing spiritual circulation. A man cannot be saved when his feet are cold. But warming a man's feet will not save his soul. We must give money and the things money will buy to help our brother-men, but as Christians, zealous for the redemption of the race, we cannot stop there. Benevolence will not save men. The most benevolent age of human life was what historians rightly style the Dark Ages. Men gave their money lavishly in those days, but they did not give themselves, and the gift without the giver is poor. We read that the most liberal of the early Churches was characterized by the fact that its members first gave themselves to the Lord. The charity that flows from love, from he giving of self, is the essence of the spirit of Brotherhood.



We must not be misled. Social reform is good. Social settlement work is good. Every movement from whatever source designed to ameliorate human conditions and usher in the reign of Mishpat is good. But the dynamic which social service must have is not possible without love and that force is the peculiar contribution of the religion of Jesus Christ. The Church of God has been appointed conservator of that power and we shall invest our lives poorly unless we consciously and steadfastly undertake in fellowship with it the program of Brotherhood among men. In our day we have organizations and institutions competing with the Church in the program of social uplift. Woe to society in our day, should these gain the ascendency. The public school in the country boldly offers itself as the community centre. That place is reserved for the Church of God, which can furnish the heart as well as the location for such a centre. In the city, betterment leagues, labor organizations, recreation and literary institutions with the school bid for the primal place in social leadership and uplift. They cannot supply the need. The Church is at the centre, placed there by the God and Father of us all, and human Brotherhood is its distinctive note and peculiar contribution to men. These other institutions, commendable tho' they are and helpful as they are, cannot unlock the doors of Heaven. The Church holds those keys. We may not expect salvation for the individual or for society from any other source. Relief may come from them, but salvation, cure, newness of life, transformation without which we nor our society can see God—these are the holy prerogatives of the

NO AMOUNT OF OUTWARD IMPROVEMENT CAN UPLIFT MAN— THAT IS LOVE'S BUSINESS

Church. We need sanity of thinking on this fundamental matter and then consistency of action that shall bring victory.

WITH THE COLLEGE MEN IN THE FOREFRONT

It has been said that College men are indifferent Church members and also indifferent to the obligations of citizenship. It must be said no more. College men have enjoyed splendid opportunities, opportunities for which they have not made a complete compensation, the sacrifices of others making their opportunities possible. Even this consideration suggests the path of duty to the grateful recipient. But the obligation to serve is deeper, more fundamental than that. It is written in the paradox of the Master—that he who "will save his life shall lose it: and whosoever will lose his life for My sake shall find it." This does not mean to suffer martyrdom. That were far easier a thing to do than to lose oneself in loving service to fellowmen. He who would be master must be servant of all. Such is the requirement of life. The best self-investment is self-renouncement. The only way to save yourself is to give yourself up, to lose yourself, in service for your brother-men in the name of Jesus. The satisfaction of such a life is unspeakable, and its joy all men who have tried it abundantly attest. It will embark us on a career of personal and social evangelism, of community service, of championship of every movement and measure whereby the conditions of the lives of our brother-man may be rendered more wholesome and helpful. Prohibition, sanitation, purity in social and family life, every such reform will number us in its ranks. We shall enter

not in our own name nor in our own strength, but in the name and strength of the King of kings. In College we will be vitally concerned for our fellows—their spiritual condition and their social environment. In the community every possible effort at social betterment will be eagerly sought by us. Our religion will qualify us personally to serve with power and victory will come to our cause, because in it we have lost ourselves. We will be rich in service because we were anxious to be emptied for our Master's sake.



To the class of 1916, who for four years have sojourned with us here—happy years for us and we trust also for them—and to their friends gathered here on this occasion to do them honor, I offer the challenge and the opportunity of this life of service—service for the progressive realization in the individual man and in social life and organization of the ancient Mishpat of the old Hebrew prophets and sages, the Brotherhood so divinely portrayed, so humanly lived in perfection by the Master. With your splendid outlook on life, conscious of man's needs, equally conscious of your own power to serve, in the name of my Master and yours, I call upon you to lose your life in loving service to your brothers, and in His name I promise you a crown of rejoicing of which because of the sweetness of your stewardship and sacrifice you will be unwilling to think when the heat of the conflict is on, but which will gladden your heart for ever in the paradise of God, and what is more, be studded with precious jewels, the emblems of the souls your

life shall have touched and lifted up. And may the College men and women of your generation be your yoke-fellows in this gracious, glorious work of social service in behalf of human Brotherhood's early dawn!

The College Man and the Church*

THE DAY OF THE COLLEGE MAN

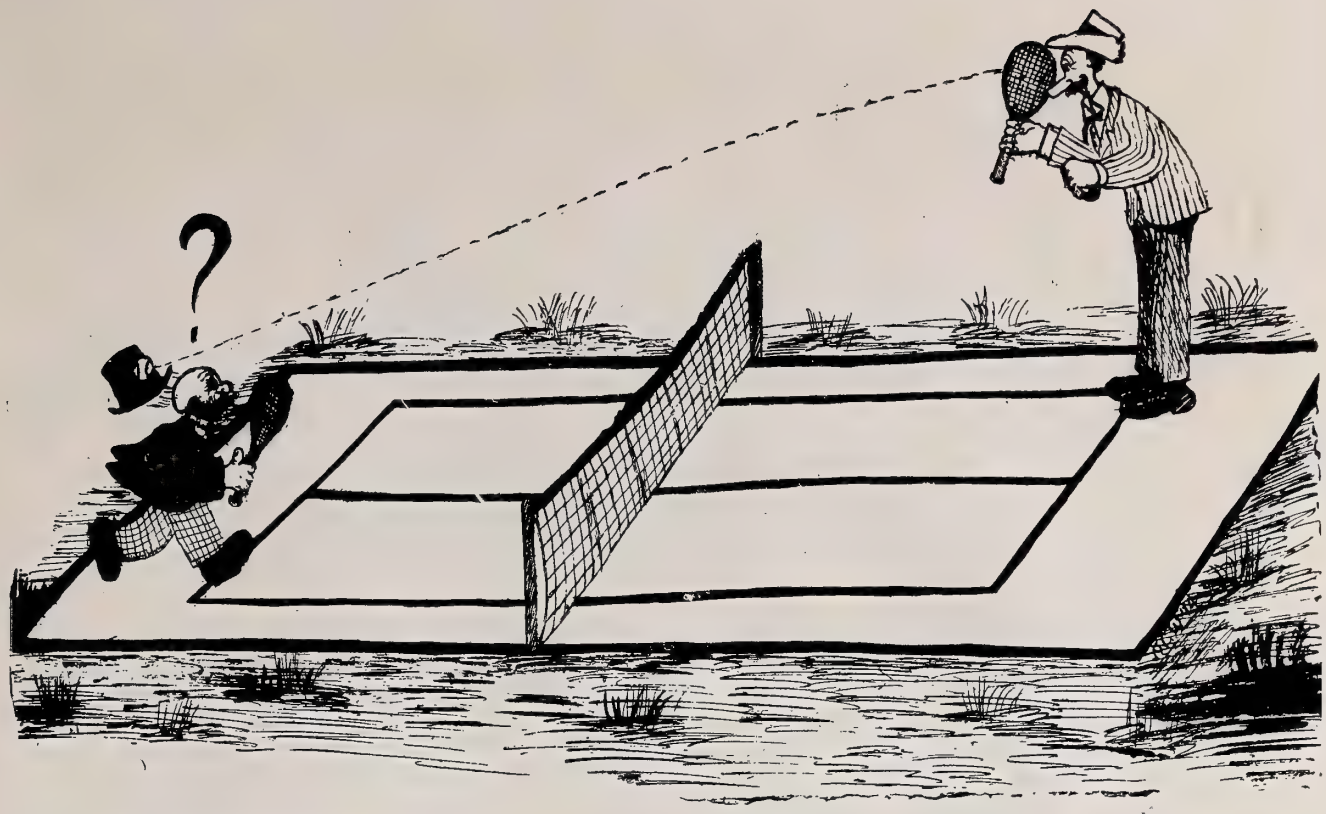
This is the day of the College man. Never before has so large a per cent. of our nation's young people been found seeking equipment for life in the four hundred colleges of our several states. Between the ages of 15 and 24, covering in a rough way the years of College life, the country over there are about 20,000,000 persons, and 361,270 of these are actually in College. This is one in 60. If only one in ten graduates, the next generation will find every six hundredth man a full graduate and every sixtieth with some acquaintance with College life and ideals. The College man is thus a force to be reckoned with. He is usually a born and a trained leader at once of his fellows. The Church that fails to reach these leaders might well ask itself why.

THREE-FOLD RELATIONSHIP OF CHURCH AND COLLEGE MAN

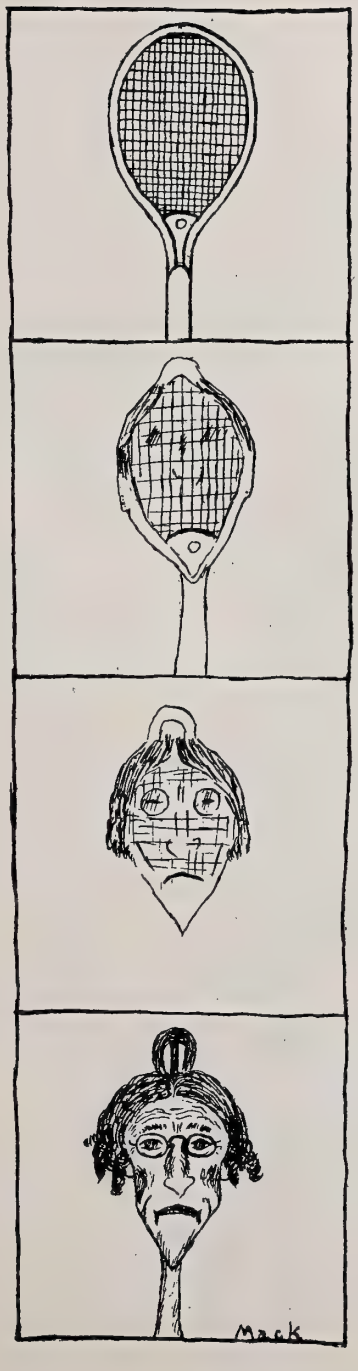
The Church's relationship to College men should be three-fold. It should express itself in discovering, conserving, and utilizing these splendid leaders of our times.

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* An Address by President Harper, given in several places during 1915-1916—true to Elon's conception of this vital theme.

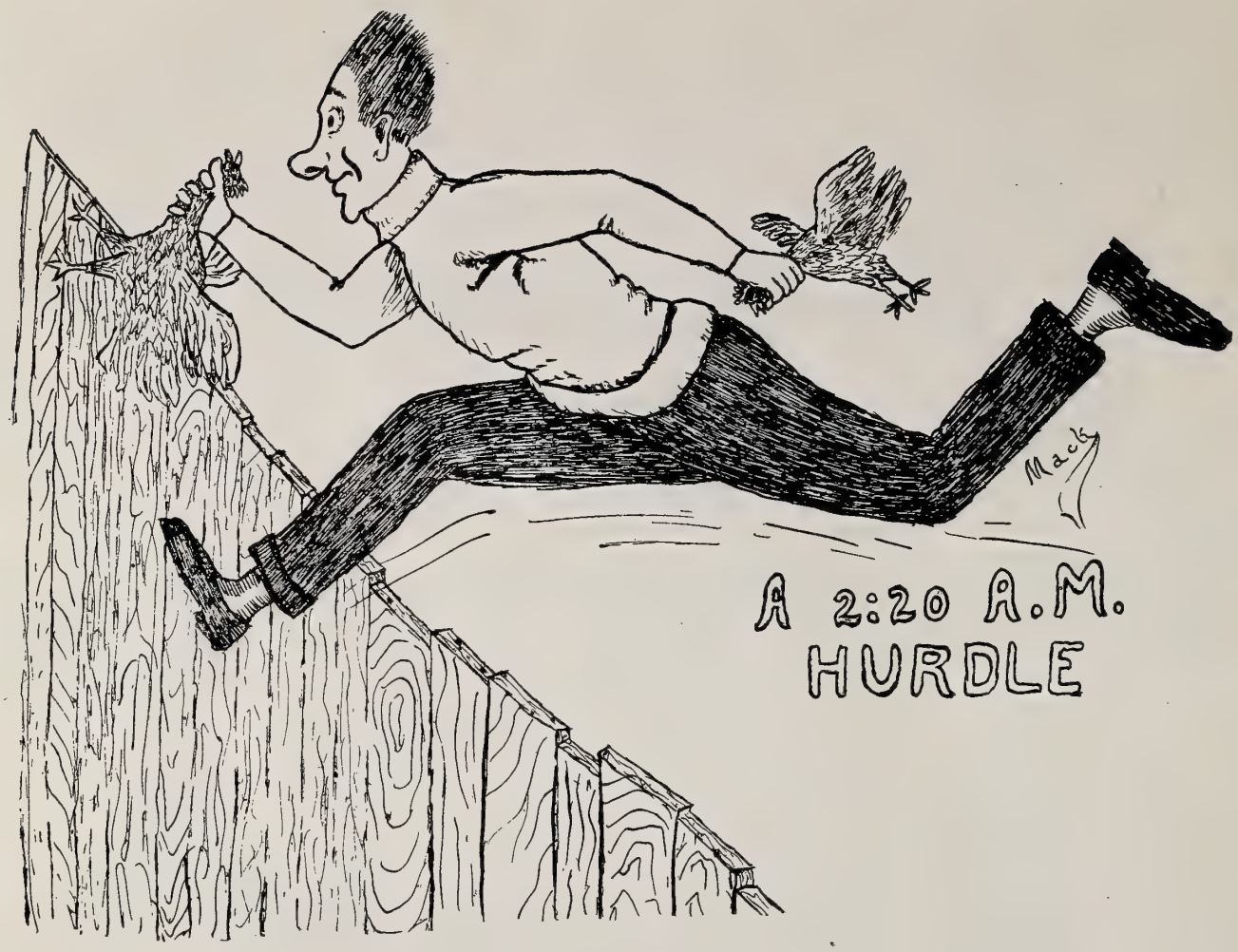


THE EVOLUTION OF A RACKET



TENNIS







TRACK

I. DISCOVERY

The Church, the local Church I mean in this instance, owes it to the Kingdom of Jesus Christ to discover the young people of its membership who show signs of being profited by College education. There are young people in every congregation who would give earnest and splendid service to their day and generation, if only they could get the vision of life which it is the privilege of the College to quicken. Many of them are born in humble homes. Most of them are unaware of the methods by which College education may be had. Many do not know the value of such education. Very few are able to detect their own talents. It is the privilege, may I not speak my heart and say? it is the duty of the Church to discover these embryonic leaders—discover their talents, discover them to themselves, discover for them the way by which they may arrive at graduation from College.

MANY WILL NEVER DISCOVER THEIR TALENT UNLESS THE CHURCH DOES IT FOR THEM

And this the Church as a whole is doing. The per cent. of church members in the student bodies of our Colleges varies from 95 in the denominational Colleges to about 50 in the State universities and privately endowed institutions. The per cent. of Church members * in the student body at the University of North Carolina is 57.5; at Harvard about 50; at Yale 50.2. These institutions are fairly representative. I think we would be safe

THIS THE CHURCH IS DOING— READ THE FACTS

* Based on figures supplied by these institutions.

in concluding that, taking the country over, fully 75 per cent. of our College students are Church members, or from Christian homes. But only one-third of our population is Christian. This means that a child born in a Christian home has six times as many chances of attaining a College degree as one born in a non-Christian home. This is a splendid compliment to the foresight and wisdom of the Church—a foresight and wisdom first displayed when the Church became the pioneer in higher education and evidenced still further by the fact that she even to this day maintains about 300 of our American Colleges for her sons and daughters and in them educates more than half of the 361,270 students in all Colleges of all types in the country.

SOME HOWEVER ARE RECREANT TO THEIR DUTY

But while the Church as a whole makes for itself a splendid record in respect to the number of its young people in Colleges and universities, many local Churches are losing their opportunity and so failing to do their duty to their young people. Some pastors are afraid for two reasons to advise their young people to go to College. They have known in the first place some young people to lose all interest in the Church after going to College. They say in the second place that they will likely never return to the local Church, which will thus be weakened. The former reason can be disposed of by the pastor's taking care that his young people go to the right sort of College and by his following them up with letters and by visits and vacation counsels during their under-graduate days. The second objection will not be adhered to if the pastor

considers that the vital thing in our Christian religion is not to build up a Church, but the Kingdom. It would be poor business ability for a farmer to undertake to make a breed of racers into draught horses. It is an equally poor spirituality that prompts a Church to dwarf the usefulness of its brilliant young people in order to keep them in its own community. The principle of sacrifice applies here also. And the noblest contribution of a struggling Church to its day may well be the sending of its best talented young people to College and then into the larger work of the Kingdom in other places. "There is that withholdeth more than is meet, but it tendeth to poverty"—a double poverty—poverty in the work of the Kingdom and poverty in the Colleges we have established to foster and promote the Kingdom's interests.

II. CONSERVATION



If it is the duty of the Church to discover the possible College man in its membership and assist him to become such, it is all the more its duty to care for him during his College days. There are three types of College to which the young people of the Church resort: the denominational College, the State institution, and the independent or privately endowed college. For our purpose the latter two may be considered as belonging to the same class, since their common characteristic is absence of any right of control on the part of the Church.

THE RECORD OF THE CHRISTIAN COLLEGES

With respect to the denominational Colleges, I think all will agree that the Church should take measures to conserve the spiritual life of those who resort to them for education. The denomination College that is not distinctively Christian has denied its faith and is worse than an infidel. It has no excuse for being. Its only claim to exist is its religious aim. Other types of Colleges can furnish the intellectual culture and provide the buildings and equipment as well as, if not better than, it can. It must provide the very best facilities for intellectual growth and comfortable living it possibly can. It may on these grounds properly be called a College. But it cannot claim to be a denominational College—a Christian College let me say, since the denominational College does not exist to teach dogma or creed—unless its first and foremost insistence is upon the spiritual development and nurture of its students. Let it never lose sight of this, its chiefest obligation and its unique privilege!

RELIGION IS THE SOUL OF THE CHRISTIAN COLLEGE

But the Christian College is the property of the Church. It is helpless without the Church. To the Church it must look for the buildings and equipment, for professors and students, for endowment and current expenses. The Church that is wise will generously provide all these items, realizing that in so doing it will be safe-guarding and guaranteeing its own perpetuity, while at the same time building well in the Kingdom's interest. The Church will use judicious care in locating its col-

leges. It will be very anxious in respect to the intellectual and spiritual qualifications of those who are to be administrative officers and teachers. It will be very solicitous that every physical means be provided for worship and the development of the spiritual nature. In other types of College according to all the architects the Library should command the approach, since intellectual culture is the chief end sought. But in our Christian Colleges the Church of God must command the campus architecturally as the spirit of religion must actually inspire all its life. The very heart of the Christian College must of necessity be the Church of the living God. To its church-crowned, spirit-inspired Colleges the Church will use every endeavor to have its young people go, relying on its office of shepher to the flock. It will teach its people not to seek the cheapest College nor the largest College nor the College offering a scholarship to all who apply, but the College which it can assure them is putting forth every possible effort to create an atmosphere tense with spiritual power and capable of moulding the character of its students in accordance with Christian ideals of life and service.



The Church will, of course, be watchful as to the course of study offered in its Colleges. But it will frankly acknowledge that the Christian life is not so much a matter of Christian courses in the curriculum, tho they have their influence and should be provided, as a matter of life and atmosphere. All the teaching of the class room must be leavened with the Christian attitude. No skeptic must be tolerated in the professor's chair.

No teacher must be retained who is careless with respect to the services and public worship of the Church. From president to the youngest instructor in the institution's service, the characterizing mark of each officer of administration or instruction must be vital piety, godliness in daily life, open and outspoken allegiance to Christ. And every vigilance must be employed to develop a spiritual atmosphere, and at the same time to rid the College of any influence militating against such development.

BUT STATE AND INDEPENDENT COLLEGES NEED THE CHURCH

How the Church can best serve the students in Colleges not owned and controlled by it—in the State and independent institutions—is one of the most perplexing educational problems of this age. We must not undertake any plan that will bring about a union of Church and State again. The record of that union is written in blood and blood marks the upheaval that rent the union asunder. We shall never go back to that again. Neither can we demand that these institutions teach the various creeds and dogmas of the Churches. They say they cannot teach religion at all. We have already said that the Christian life is not so much a matter of instruction as of spirit and atmosphere. It may be more easily caught than taught. This then is the avenue of the Church's approach to this problem and along that line it must render its service to these institutions. The Church cannot afford to withdraw from this field. To do so will mean its own defeat. The tide is setting in strongly in favor of such institutions, and, while the Church may deplore it, the courageous thing to do is to accept the chal-

lenge it offers and get ready to meet the conflict, realizing however that it will never be able to make these institutions as wholesome for the development of Christian character as its own Colleges.

SOME OF THE THINGS IT CAN DO FOR THEM

What, then, can the Church do? It has in the past erected its batteries around the campus of such institutions by building an encircling rampart of Churches. Efforts have been made to bring the students to the services and with some success. It cannot build a Church on the campus of a State College and only a union house of worship on the campus of the independent institution. It can, however, work through the Y. M. C. A., spiritualizing its efforts. It can maintain denominational dormitories or guild houses, as in the universities of Michigan and Wisconsin, placing student pastors in charge, not with the thought of bringing them into the membership of the local denominational Church in the College town, but with the idea of making them citizens of the Kingdom of Jesus Christ. It can provide for voluntary classes in Bible study and Christian Ethics. It can provide opportunity for definite Christian work for others both on and off the campus. It can use its influence gently, if need be appealing to public opinion, to have immoral teachers dismissed from service and only Christian successors appointed in their places. It is to be a work calling for large statesmanship and splendid tact and requiring a genuine sacrifice in men and money, but the saving of our State and independent Colleges for Jesus Christ will more than compensate it all.

III. UTILIZATION



When College days are over and the young graduate comes home possessed of diploma and a various assortment of ideals gathered during four enriching years, what does he find? He finds that his associates of former years are not thinking the same thoughts he is. He finds the Church preoccupied with maintaining its existence and doing things according to the plans inherited from the fathers. There are exceptions, but the description will mirror the facts with reference to the general condition. He goes to Sunday-school, but the teaching is so far inferior to what he has been accustomed that he is forced to believe the teachers are either playing at religion or whistling to keep up courage. He goes to preaching and enjoys it. The minister is a thinking man and able to interpret the gospel in terms of modern life, or if he is just an announcer of the way of salvation, the College man wlil nevertheless enjoy it. The gospel is always enjoyable. It does not require one kind of gospel for the educated man and another kind of gospel for the uneducated. The same gospel will do for all. Some preachers think they must preach science, or Shakespeare, or sociology, if they expect to reach the College man. That is a great mistake. The gospel in its simplicity and purity is what we all need.


AN ELON
HIGH-BALL
Mack


I AM 'MT' March
Stung again!!


Hair tonic



The Student's Conception of Oratory



But remember his four years in College have made the College man an idealist and an altruist, and that he finds the Church undisturbed by the problems that hammer at his heart for solution. What is he to do? Shall he ask for a Sunday school class? Shall he ask to be allowed to organize the boys or young men for some community or civic program of righteousness, where the pale cast of thought may clothe itself in becoming deeds? Or shall he be modest, and just sit up and sit? Perhaps he ought to lay "violence and hands" on the sleeping pastor and flock and shake them into a realization of their apathetic condition. But most men are not inclined to put themselves forward in that way and so they just sit up and sit in the sanctuary, with all their splendid idealism going to waste. Who is to blame? The Church blames the College man. The College man, he sits up and sits.



How then shall the idealism, the practical concern in Christian Ethics, the superior intellectual acumen of the College man be utilized for the Kingdom? The Church will not fault him for his past inclination to be at ease in Zion, but it will get busy to use him for his own good and the King's glory. A place will be made for him in line with his own disposition and talents. His shell of reticent modesty must be broken. He must be taught that he has enjoyed priceless opportunities to equip himself to serve without money and without price the higher interests of his fellows and his God. The

various needs of the Church will be frankly discussed with him. He will be asked to express his views as to new lines of activity needing to be undertaken. He will be allowed to choose his task and then he will be generously supported in it. In this way the College man in the local Church will cease to "sit up and sit" and be among those who "git up and git."

The Church that discovers, conserves, and utilizes the College man—that is the Church this age needs, must have, will have.

With the Alumni

A Few Changes and Notes

Rev. N. G. Newman, D. D., '91, College pastor, Defiance, Ohio, is having great success with devotional Bible Study addresses. He delivered five at the Virginia Beach Chautauqua this season that were gems of excellency and of uplift.

Hon. S. E. Everette, '93, Commonwealth's Attorney for Nansemond County, Suffolk, Va., is the Alumni Orator for the 1917 Commencement. As prosecuting attorney "Ed" is truly Scriptural in his record, being "not a terror to good works, but to the evil." J. Adolph Long, Esq., '05, is his alternate. The mantle of eloquence has fallen on worthy shoulders.

Rev. R. H. Peel, '93, is meeting with splendid results in his South Westerlo, N. Y., pastorate.

Rev. C. B. Riddle, '16, has been called to the editorship of the Christian Sun—the youngest man ever called to that distinguished post.

Dr. W. H. Boone, '94, Durham, N. C., has given up his general practice, which was too exacting, and now confines himself to office work. His specialty is eye, ear, nose, and throat diseases.

And John P. Lee has become a benedictus—John

P., '96, who was so engrossed in his professional duties that he had no time to think of his single loneliness, but 'tis so, 'tis so. Congratulations!

Mr. W. E. MacClenny, '97, Suffolk, Va., has become cashier of the National Bank. He is the same whole-hearted man and justly popular in his post.

Mrs. Thomas Cheatham, '98, Roxboro, N. C., passed through a severe grief recently, when her little son Thomas Harvey was taken away. All hearts will sorrow with her and her devoted husband.

Rev. D. P. Barrett, '99, is superintendent of the Porto Rican Christian Mission. His address is Ponce, P. R. Spanish is as natural to him as Isle of Wight County English used to be. He is sustaining his reputation in the art of expressing himself and God is greatly blessing his work.

Dr. C. H. Rowland, '00, Franklin, Va., has had a year of mingled joy and sorrow. He has just completed a magnificent Church in Franklin—a thing of beauty and a joy forever. Two of his daughters had operations for appendicitis. We rejoice and sorrow at once with him.

Mrs. J. K. Ruebush, '01, Dayton, Va., is a busy Christian Endeavor worker and lecturer in her State. She is State Secretary and attended the Atlanta All-South Convention in July.

The only Alumnus preaching in New York City is Dr. L. F. Johnson, '02. But he is equal to a city ward of some preachers.

Our Metropolitan lawyer is James A. Vaughan, '08, who has met with signal prosperity in his profession.

Rev. W. T. Walters, A. B., A. M., '03, Winchester, Va., is now D. D. Union Christian College honored itself in honoring him. He has done a great constructive work in Winchester.

Trustee D. R. Fonville, '04, Burlington, N. C., is one of North Carolina's marked men in the legal profession. Keep your eye on him.

Rev. G. W. Tickle, '98, is the only Alumnus to answer the final roll-call during 1915-1916. A good son has fallen on sleep.

Mr. D. M. Davidson, '05, is one of the busy business men, besides being mayor, of Gibsonville, N. C. Dwight is all right.

Mrs. J. D. Proctor, '06, is mother of a delightful family at Lumberton, N. C., where her husband is a very prominent attorney. Her children will follow in their mother's Elon footsteps.

Miss Mary Virginia Godwin, '07, Appomattox, Va., gave the Alumni Address at the recent commencement. It was a masterpiece.

A. Lucius Lincoln, '07, continues in popularity as State High School Inspector for Virginia. His address is Capitol Building, Richmond, Va.

Prof. T. H. Franks, '08, is teacher of History in the Asheville (N. C.) High School, and trainer in

debating and declamation. He is a most efficient man.

Twenty-five Elon Alumni during the summer 1916 did graduate work in the University of North Carolina Summer School. Sixteen others studied in Northern Universities.

Prof. W. F. Warren, '10, for several years principal of the Greensboro, N. C., High School, has become principal in the Columbia (S. C.) School—a deserved promotion.

Rev. L. E. Smith, '10, after a graduate course at Princeton, is pastor of the great Huntington (Ind.) Christian Church. He gave the convocational sermon at the Virginia Beach Chautauqua this summer and also five splendid lectures on evangelism.

Prof. P. G. Gunter, '09, is doing great work in the English Department of the Texas A. and M. College, College Station, Texas.

Prof. V. C. Pritchette, '07, is head of the Physics Department of the N. C. A. and M. College at Raleigh. He has recently erected a home there. Wonder why?

Mr. R. P. Coble, '09, Raleigh, N. C., is doing North Carolina a great service as State Highway Engineer.

Miss J. Maud Pritchard, '09, Chapel Hill, N. C., is to become Mrs. Bristow in August. Happy Prof. Bristow! Elon girls make the *bestest* wives.

Prof. A. C. Hall, '10, becomes Professor of English in the State Normal College, Greensboro, N. C., in September.

Dr. A. Liggett Lincoln, '10, graduated at the head of his class at Johns Hopkins in June. He has received a much-prized appointment in the Roosevelt Hospital, New York. He is specializing in surgery.

Prof. J. J. Ingle, '11, is doing graduate English work in Harvard. He is a most efficient member of the Greensboro High School Faculty.

Rev. J. C. Stuart, '12, is at the Moody Bible Institute, for special work.

Mr. W. S. Wicker, '13, is Civil Engineer of the A. C. L. Railway, with headquarters at Wilmington, N. C.

Mrs. Bunn Hearne, New London, Ct., has not been quite well recently. Her host of friends will wish for her speedy recovery.

Prof. J. L. Farmer, '15, Enfield, N. C., is now the youngest Elon benedictus, and he thinks the happiest, which thought many will oppose. He was wedded on the 6th of July to Miss Berry, of New Bern.

Tom Harwood, '16, has decided to locate at Virgilina, Va. No wonder. Blessings on Tom.

Faculty and Administration Changes

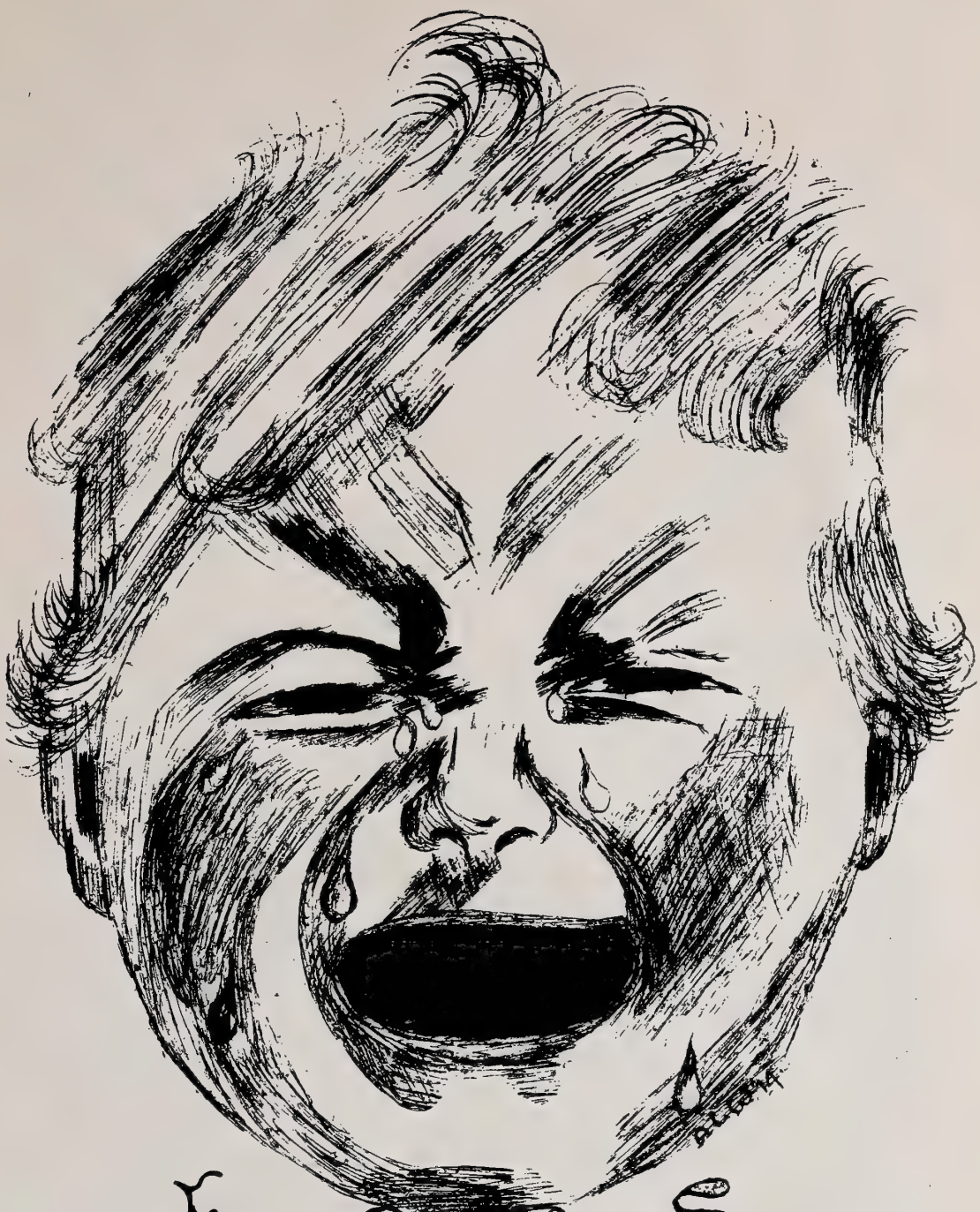
The College is fortunate in securing the continued service of almost all its splendid corps of teachers of last year. The personnel of a Faculty constitutes the major part of the atmosphere of an institution of learning. The heads of departments in Elon have been noteworthy by the long terms of their office. The Elon spirit is the fusion of their life-blood with that of the young men and women who gather here from year to year.

At the same time the College congratulates itself on the excellence of the teachers who come to fill the few vacancies occasioned by resignation.

Miss Ava L. B. Dodge, Director Music Department

The vacancy, as Director of the Music Department and Head Teacher of Voice, occasioned by the resignation of Miss Anna M. Baker, has been very satisfactorily filled by the election of Miss Ava L. B. Dodge, Shingle House, Penna., graduate in piano and voice of the New England Conservatory of Music. There were several strong candidates for the position, but the Board was unanimous in its decision to call Miss Dodge to this responsible post. Her likeness is printed above in this Bulletin.

That Miss Dodge has rare qualifications for the position is the opinion of Director Chadwick of the New England Conservatory, of Mr. F. L. Trowbridge, also of the Conservatory, and of Miss Baker who knows her well. Director Chadwick says: "Miss



Expressions




THE ORCHESTRA.




BAND
PRACTICE

Dodge has a good soprano voice, is a good accompanist, has good executive ability and a very pleasing personality. I feel sure she will make you a splendid director and teacher of voice.''

Miss Dodge has studied under the following noted American voice specialists: Messrs. Hunt, Rice, Elson, Shepherd, Lenon, Tyler, Gilbert, Thurwagner, Van Weiner, Hill, and Lyman, and Mme. Patoli and Rogers. She has had two years' experience in the New England Conservatory Vocal Normal Department, and one year of private teaching in New York. She has been accompanist for two years in Chautauqua assembly work, with several years in church and concert singing. She is especially talented also in sight singing, dictation, harmony, and theory of music. She will bring to her work an exceptional training, a rich experience, and a splendid enthusiasm.

Mrs. Swint, Head Domestic Science Department.

The marriage of Miss Fogleman in June created a vacancy in the Household Arts and Domestic Science Department, which has fortunately been filled by the election of a graduate of the Domestic Science and Home Economics Department of the Alabama Normal College, in the person of Mrs. Thyra Swint. Elon is glad to announce the acceptance of the appointment of this cultured and refined Christian woman. She will also have charge of the Young Men's Co-operative Boarding Department, where her fine theoretical training will have opportunity for practical application. In this latter work she will be assisted by Miss Rillie Stephenson.

Hollis Atkinson, Assistant Coach.

Mr. H. Lee Thomas, assistant coach and gymnasium

director of last year, whose superior service all appreciated, has resigned and Mr. Hollis Atkinson, better known as "Big Boy," "Parson," or "Deacon" Atkinson has been selected to succeed him. The choice will readily commend itself to all who believe that the finest athletic ability is possible along with strictest adherence to Christian standards of life and conduct. Coach "Jack" Johnson now in Harvard, and Mr. Atkinson will give the Elon varsities the very pink of perfection in training next year.

Of Mr. Atkinson's famous home-run on July 10, the Durham Sun writes thus humorously:

"As Charley Brown would say, Deacon Hollis Atkinson, when he becomes aged and wears a ministerial frock coat will gather his children by the fireside and tell them a story.

"It was in the fifth inning of a ball game way back in 1916 when Durham was fighting for a pennant, that I lost a game by my own hitting, the parson will say.

"Heaving his chest out a few degrees further, he will continue his story.

"Neither Durham nor Greensboro had scored. Two of our fellows were out, and I knew that if Durham won some scores would be necessary.

"A guy named McWhorter was doing the twirling, and he put across one to my liking. It was tinged with the slightest bit of a hook. Biff! Bingo—throwing my good stick to one side I ran and ran. Shouts from the 200 odd fans welled in my ears and I saw the coach at third waving frantically for me to come on. Glancing over my shoulder, I saw the ball starting home and I ran. It was the first tally.

"Running or to be more truthful, staggering, I kept on to the bench. We scored another run in

that frame, but I couldn't recover my breath. I took the field exhausted."

Mr. Atkinson has made a great record as pitcher for Durham the present season. He is destined to become a star of the first magnitude in professional baseball in this country.

WITH THE FACULTY

The Elon Faculty has been in many places the past summer. All of them have enjoyed their usual good health and look forward with sweet relish for the time of reassembling to roll around.

Dean Lawrence has spent the most of his vacation on the Hill, superintending his farm and planning his courses for next year. His health was never better. He attended the N. C. and Va. Sunday School and Christian Endeavor Convention.

College Pastor, Dr. Atkinson, has spent the summer in Asheville, recuperating from his breakdown. He looks better than in many years and says he is prepared for his usual strenuous work.

Dr. Newman has spent considerable time filling speaking engagements in various places. The remainder of his vacation has been dedicated to gardening and quiet, restful study.

Dr. W. C. Wicker, dean of the School of Education, spent six weeks in recreational study at the University of Virginia. He conducted institutes in Cabarrus and other counties.

Dr. E. E. Randolph taught chemistry and physics in the Appalachain Training School, Boone, N. C., this summer. Mrs. Randolph and Miss Mary accompanied him.

Dr. T. C. Amick has been experimenting with the gyrations of "the witch" this summer, in the quiet of his home, trying to find why it is that so many students don't like Math. The doctor says Math. is all right. So are the students. They must hitch better.

Prof. A. L. Hook, as usual, spent his vacation in Johns Hopkins, studying in his beloved Physics. He says "Physics" is a great field, but he expects to cultivate all of it.

Prof. F. F. Myrick has been teaching English and Latin, yes, Latin too, in the Hastoc Camp, Lake Canuga, Hendersonville, N. C., this summer.

Capt. H. E. Jorgenson has summered in Henry's town, Detroit, Mich., this summer. The Captain says Detroit is not near so busy a place as Elon. We can't 'ford to be otherwise, while Henry has made dignity possible in the Michigan town.

Coach "Jack" Johnson is trying to learn a few more stunts in the Heminway School of Physical Culture, Harvard University, this summer. "Jack" will expect the fellows to skin the cat and all that next year according to the latest pattern of this Centre of Beans and Culture.

Miss Bessie Urquhart, Dean of Women, has spent the hot-days at Hensall, Ont. She escaped the conscription and will be back on the Hill, September 1st.

Miss Mabel Harris has been in Philadelphia most of the summer, doing special work in voice.

Mr. Edwin M. Betts has taught piano privately on the Hill, except when he was traveling in New Jersey and New York.

Miss Lois Davidson has spent the vacation in the Valley of Virginia.

Prof. Oscar Randolph attended the Country Church Conference at Chapel Hill, superintended the summer Sunday school, studied, and collected rocks. What's he going to do with all those rocks, anyhow?

Prof. Brannock has spent the days of rest in Elon and Mebane, having the time of his life.

Mrs. Peace, Mrs. Machen, and Mrs. Jones have been "aestivating" respectively and also respectfully at Creedmoor, N. C., Palmer Springs, Va., and Roanoke, Va.

Mr. W. J. Cotten has been with his parents in Dendron, Va.

Mrs. A. A. Riddle has spent the summer domesticating in the West Dormitory.

Mrs. C. C. Johnson attended the Virginia Beach Chautauqua and visited in many places, spending the remainder of the summer on the Hill.

Prof. R. C. Cox has tried to keep cool at Hiddenite, N. C.

Mr. W. L. Kinney has travelled in the business interest of the College in both Eastern and Western Carolina.

President Harper has been in and out and aroundabout, here, there, everywhere, and much of the time nowhere. He has filled speaking engagements in Dover, Del., News Ferry, Danville, Norfolk, Virginia Beach, and Nathalie, Va.; Atlanta, Ga.; Harrison-

burg, Winchester, and Edinburgh, Va.; Craigville, Mass.; and many points in North Carolina. What swells his heart with pride is the fine records the Elon Alumni are making everywhere he goes.

Miscellaneous Items—Note Carefully

WHAT TO BRING

All students should bring pillows and pillowcases, sheets, quilts, blankets, counterpanes for their beds. They should also bring towels, napkins, and toilet soap. Everything else is furnished. Bed-clothing should be for double-beds, unless it is to be used in the Alumni Building.

WHEN AND HOW TO COME

Students should arrive at the College on September 5th. The College opens on the morning of September 6th and every one should be at the first chapel service that morning, immediately after which the regular work of matriculation, registration and classification is begun.

Students from Eastern Virginia will leave on the morning S. A. L. train for Henderson. There they will change cars, off one train on to another, for Durham, union station, where after about 40 minutes they will board the Southern west-bound train for the College, arriving at 6:32 p. m. They should buy their tickets straight through and have their baggage checked through. Through tickets will be on sale at Norfolk, Portsmouth, Suffolk, and Franklin. The train passes Suffolk at 9:41 a. m. Those desiring may come over the A. C. L. via Rocky Mount and Selma, arriving at 6:32 p. m. Those coming over the South-

ern have to leave the night before and come via Danville and Greensboro, arriving at the College at 8:00 a. m.

Students from Eastern Carolina, South Carolina, and other Southern States, will arrive here at 11:28 a. m., or 6:32 or 9:27 p. m. They may come at 5:44 a. m., but should send notice ahead if they intend so to come, that they may be met at the station.

Students from Western Carolina, the Virginia Valley, West Virginia, and other Northern and Western States will arrive at the College at 8:00 a. m., or 9:48 a. m., or 4:43 p. m. They may arrive at 1:20 a. m., but should send notice ahead if they intend so to come, that they may be met at the station.

Students will be met at the incoming trains by members of the Faculty, representatives of the Senior Class, and committees from the Y. M. C. A., Y. W. C. A., and Christian Endeavor Society.

WHAT TO DO AFTER YOU ARRIVE

Give your baggage check to the Faculty officer or baggage man asking for it, with your name written on the back of it, and the number of your Dormitory room.

Go to your room and get installed. Get acquainted. *You will have a hard time not to get acquainted here.* Have a jolly good time with your fellow students till Wednesday morning, September 6th.

At eight oclock on the morning of September 6th, go to the chapel exercises in the College Auditorium.

Immediately after the chapel exercises, go to the President's private office for registration, bringing your Certificate of Admission and your ten dollars with you. If you did not fill out an Application Blank, fill out one and then get your Certificate of

Admission. If you have lost your Certificate of Admission, or misplaced it, call for its duplicate.

Present your Certificate of Admission to the Bursar, who will also ask you for your Application for Admission. Pay him your ten dollars and get your registration card. Then follow the old student who is conducting you to the various Professor's rooms to have your work put on your card.

Then go to the Library and buy your books. Then go to work.

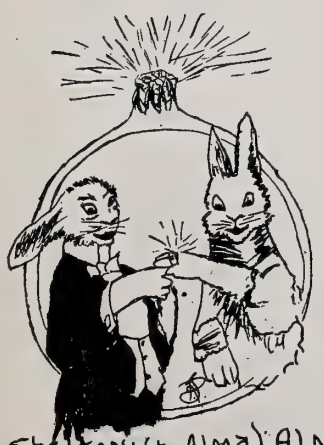
For catalogue or other information, address

PRESIDENT W. A. HARPER,
Elon College, N. C.

☞ *Fall Term of Twenty-seventh Annual Session opens September 6. Students should arrive on September 5.*

☞ *Student body limited to four hundred—a splendid advantage for scholarship and character development.*





Shelton: (to Alma) Alma dearest. the Jeweler says it is a twenty-two carrot ring.



China Painting



Light Belle

Suggestion for a Church Window





The sun and fresh air Miss Urquhart tells us about.



The son and heir we prefer



I was so old when I finished my Commercial Course at Elon College I had to take up Farming Again.





VOL XII. NO 3.

THE BULLETIN OF ELON COLLEGE

OCTOBER ILLUSTRATED NUMBER

1916

ELON COLLEGE, :-: North Carolina

PUBLISHED QUARTERLY
BY ELON COLLEGE

Vol. XII. New Series No. 6.

Elon College

Its Equipment
Its Standards
Its Aims . .



OCTOBER
ILLUSTRATED BULLETIN

Entered as second-class mail matter under Act of July 16, 1894. Elon College, North Carolina, U. S. A.

Elon C

Its Equipment:

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bining all the advantages of city life with all
an unexcelled health record, not a single dea
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laboratories. Two gymnasiums—one for m
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Its Standards:

A S
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Special Departments in Piano, Voice, V
Science, Commercial Branches, and Normal

Seven degree courses, with large freedo

Its Aims:

Christian Chara
(said to be the m
atmosphere; beauty of surroundings and in
and womanhood; the spirit of gentility in all

College

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in a student body of four hundred within
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and one for women, with free physical cul-

ndard, A-Grade College for Men and Wom-
assified by the United States Bureau of Ed-
Public Instruction.
in, Organ, Expression, Fine Arts, Domestic
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of election.

r; Scholarship; Culture; reasonable rates,
reasonable in the South); health; home
; clean athletics; true and noble manhood
ings.

Vol. XLI 3rd series No. 4

BULLETIN
OF
ELON COLLEGE

ELON COLLEGE, N. C.

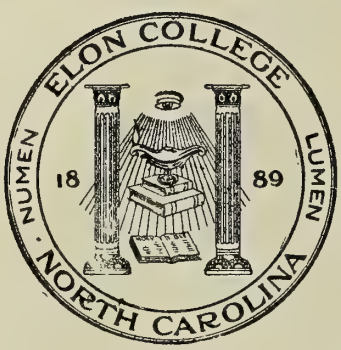


CATALOGUE NUMBER
1939-1940

ENTERED AS SECOND CLASS MATTER AT THE POST OFFICE AT ELON COLLEGE, N. C.

Class ..... Book .....

ELON COLLEGE LIBRARY



ELON COLLEGE, N. C.

Mr W. W. Staley

I-N-T-R-O-D-U-C-T-O-R-Y

THIS is our 1917 Commencement Number, giving the friends at a distance opportunity to see the trail of the good things we who were here enjoyed.

It is no disparagement of former years to record what is universally here acknowledged to be true—that 1916-17 has been "the best yet" of our twenty-seven. Not a single student of the four hundred died during the year, and, while the entrance of our beloved nation into the world war interfered somewhat with our attendance, yet the final verdict is that we have just closed a most auspicious session.

And not the least auspicious part by any means was the thronged, literally thronged, commencement. For every exercise but one chairs had to be brought in and many had to be refused admission. Every number of the program which began on Sunday the 27th and concluded on the evening of the 29th, was highly enjoyed and profitable.

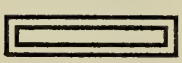
The Alumni returned in larger numbers than ever before and that fact alone made the occasion memorable. And visitors too rejoiced us as never before by their presence and evident satisfaction.

These are perilous times, we are told, but learning's lamp must not go out, must not even be dimmed. This is the opinion of the Secretary of War. It is Elon's determination "to do her bit" to train leaders for the world, when the war is over. Already she has sent her pro rata to the training camps. Others will go at the call of the selective draft. But those who re-

main will with equal consecration and in answer to a noble patriotism give themselves to study that the healing and restorative work of constructive statesmanship may begin when the battle flags have been furled and peace crowns the earth once more.

This time challenges the promising youth of the land, young men and young women, to get ready to serve. To all such this College, founded for service and dedicated to humanity's uplift, opens wide its doors and extends a cordial, sympathetic welcome.

For full particulars, address Pres. W. A. Harper, Elon College, N. C.



☞Patronage limited to Four Hundred designedly, since the small College is the best for scholarship and character development.

Outline of the Commencement.

SUNDAY, MAY 27

10:30 a. m.—Baccalaureate Sermon—"For Such a Time as This"—Rev. Daniel A. Poling, LL. D., Boston.

6:00 p. m.—Band Concert, ... College Band

8:00 p. m.—Baccalaureate Address—"Irreverence, Its Causes and Cure"—Pres. W. A. Harper.

MONDAY, MAY 28

10:00 a. m..... Class Day Exercises

PROGRAM

Address by President ..... B. M. Williams
Last Will ..... Mary Randolph
Class Oration ..... W. J. B. Truitt
Mantle Oration ..... G. C. Donovan
Acceptance of Mantle ..... H. T. Floyd, '18
Class Prophecy ..... H. J. Fleming
Presentation of Trophies ..... W. McCulloch

3:00 p. m.—Society Representatives.

PROGRAM

E. B. Page, Clio ..... Mother of Man
Mattie E. Keyser, Psiphelian ..... "Drifting"
F. C. Lester, Philologian ..... A Messiah For the Nations
E. H. Rainey, Clio ..... Victims of Circumstance
Lela H. Hayworth, Psiphelian ..... "Know Thyself"
W. C. Franks, Philologian ... "First the Blade, Then—"

8:00 p. m.—"The Crucifixixon"—John Stainer, by the College Choral Society.

TUESDAY, MAY 29

10:00 a. m. Graduation exercises.
College Band.

Welcome Address ... Jennie Willis Atkinson, Salutatorian
College Band.
Feminism, A Consequence of Man's Aggrandizement ..... Warren McCulloch
Commercial Beauty ..... Mary Randolph
The Mind of Woman ..... Jennie Willis Atkinson
The Mission of America ..William Jennings Bryan Truitt
The Four-Square Life ..... Grace Ellerton McCullers
A Man's a Man ..... John Laymond Crumpton
College Band.
Conferring Degrees, Diplomas and Certificates

BACHELOR OF ARTS

James Franklin Apple, With Honor ..... N. C.
Hamilton Jennings Fleming, With High Honor ..... N. C.
Joseph Holt Fleming, With Honor ..... N. C.
William Chervis Poe, With High Honor ..... N. C.
Susie Belle Riddick, With Honor ..... N. C.
Hilrie Shelton Smith, With Highest Honor ..... N. C.
Henderson Lee Thomas, With Honor ..... N. C.
John Galloway Truitt, With Honor ..... N. C.
William Jennings Bryant Truitt, With High Honor N. C.
Lemuel Wilmer Vaughan, Jr., With High Honor ..... Va.
Benjamin McInnis Williams, With High Honor ..... N. C.

BACHELOR OF PHILOSOPHY

Hollis Eldred Atkinson, With Honor ..... N. C.
Jennie Willis Atkinson, With High Honor ..... N. C.
Arthur Clarence Bergeron, With High Honor ..... N. C.
Benjamin Franklin Black ..... Va.
John Laymond Crumpton, With High Honor ..... N. C.
Gladstone Croft Donovan, With Honor ..... N. C.
Julia Blanche Farmer, With Honor ..... Va.
William Carson Franks, With Honor ..... N. C.
Carr Elijah Gerringer ..... N. C.
Ira Raper Gunn, With High Honor ..... N. C.
Victor Painter Heatwole, With High Honor ..... Va.

Mamie Madge Johnston, With Honor ..... N. C.
Mary Ruth Johnston, With Honor ..... N. C.
Grace Ellerton McCullers, With Honor ..... N. C.
Warren McCulloch, With High Honor ..... N. C.
Pearl Michael, With Honor ..... N. C.
Mary Randolph, With High Honor ..... N. C.
Esmond Robert Reidel, With Honor ..... Va.
Annie Simpson, With High Honor ..... Ga.
Eunice Reba Wellons, With Honor ..... N. C.

MASTER OF ARTS

John Galloway Truitt ..... N. C.

LICENTIATE OF INSTRUCTION

Kirk Gregory ..... Va.

DIPLOMA IN PIANO

Jennie Willis Atkinson ..... N. C.
Annie Simpson ..... Ga.

DIPLOMA IN EXPRESSION

Lorena Garrett ..... N. C.
Mary Randolph ..... N. C.
Bettie Birche Taylor ..... N. C.

DIPLOMA IN FINE ARTS

Grace Aldridge ..... N. C.
Pearl Michael ..... N. C.
Gurtha Helen Deadman ..... N. C.

CERTIFICATE IN PIANO

Verna Dare Garrett ..... N. C.
Bettie Birche Taylor ..... N. C.

CERTIFICATE IN VOICE

William Carson Franks ..... N. C.
Victor Painter Heatwole ..... Va.
Gertrude Minniear ..... Ind.

CERTIFICATE IN EXPRESSION

Celestia Gulley ..... N. C.
Frances Hales ..... N. C.
Eunice Reba Wellons ..... N. C.
Phoebe Woodson ..... Va.

CERTIFICATE IN FINE ARTS

Hattie Bazemore ..... N. C.
Celestia Gulley ..... N. C.
Hilary Edwin Rauhut ..... N. C.
Bettie Ruby Revell ..... N. C.
Esmond Robert Riedel ..... Va.
Ema Warren ..... N. C.

CERTIFICATE IN PHYSICAL CULTURE

Lorena Garrett ..... N. C.
Hannah Kirk Gregory ..... Va.
Annie Simpson ..... Ga.
Thelma Stone ..... N. C.
Blanche Catherine Thomas ..... N. C.

CERTIFICATE IN DOMESTIC SCIENCE

Annie Kenyon ..... N. C.
Ione Richardson ..... N. C.
Rhita Thomas ..... S. C.

CERTIFICATE IN COMMERCIAL DEPARTMENT

Albert Boyd Paschal, Bookkeeping ..... N. C.
Hester Stuart, Bookkeeping and Stenography ..... N. C.
Sarah Wellons, Stenography ..... N. C.

CERTIFICATE IN SCIENTIFIC DEPARTMENT

Nelson Furr Richards ..... Va.
Esmond Robert Riedel ..... Va.

TEACHER'S CERTIFICATE

Louise Byrd ..... Va.
Ethel Gladys Starnes ..... N. C.

PRESENTATION OF MEDALS, ETC.

Presentation of Bibles to the Graduating Class.

Presentation of Stanford Orator's, Moffitt's Essayists's, Morrow Thesis and Wellons' General Scholarship medals.

Presentation of Alumni and Summerbell Scholarships.

Presentation to the College of the Portrait of Farmer President Emmett Leonidas Moffitt, LL. D., by Prof. Alonzo C. Hall, '10, Greensboro, N. C.

Acceptance For the College ..... Rev. W. W. Staley, LL. D.

Farewell Address ..... Hilrie Shelton Smith, Valedictorian

College Band.

3:00 p. m. .. Alumni Association Meets in Alumni Building

4:00 p. m. ..... Art Exhibit, West Dormitory Annex

5:00 p. m. Domestic Science Exhibit, Ladies' Hall Laboratory

8:00 ..... Alumni Address—"Keys" by J. Adolph Long, '05. Graham, N. C.

Note: The medals and scholarships for 1917 were awarded as follows:

Wellons' Scholarship ..... H. S. Smith
Morrow Thesis ..... H. S. Smith
Moffit Essayist's ..... Jennie Willis Atkinson
Stanford Orator's ..... J. L. Crumpton
Clio Orator's ..... E. H. Rainey
Philologian Orator's .....F. C. Lester
Summerbell Scholarship .....Curtis Beam
Alumni Scholarship .....Leo. D. Martin

Alumni Orator and Alternate elected.

Alumni Orator 1918 ..... Rev. G. O. Lankford
Alternate Alumni Orator ..... S. M. Atkinson, Esq.

Excerpts from the President's Report

To the Board of Trustees of Elon College:

DEAR BRETHREN:—

The session 1916-1917 has been one of uncertainty because of the war situation, but on the inside matters have moved pleasantly and satisfactorily. We have with ease reached our 400 students. At first we were overcrowded. This has suggested the propriety of reducing our enrollment to 350 next year We shall have a difficult situation to contend with in view of the present world-situation, but shall endeavor to maintain our standard, and no doubt will.

THE FACULTY

Our Faculty has been earnest and loyal as in former years. Harmony is our outstanding characteristic.

We regret exceedingly this year to lose from our teaching force of their own choice some of our most devoted members.

Dr. J. O. Atkinson, our Collge pastor, resigns after being officially connected with the College since its foundation, to become Mission secretary. With a high appreciation of his services and of our own loss we can however but agree to his decision.

Dean W. P. Lawrence, for more than 20 years an officer of the College, asks for a year's leave of absence to recuperate from his illness of two years ago. He has been faithful and efficient. To fill his place will be bafflingly difficult. Let us hope his retirement is but temporary.

Mrs. A. A. Riddle and Miss Lois Baird Davidson have served Elon's every interest efficiently. They

resign and with our regret. Their services to the college will long be cherished here. Mrs. Riddle's assistant, Miss Grace Aldridge, has made us a splendid teacher. If we can afford two art teachers, she should certainly be elected. I refer this matter to you.

Miss Josephine B. Atkins in January became Mrs. R. A. Barnhardt, and then resigned. She had been with us only four months, but had shown herself to be very efficient.

Again we must express our sincerest regret at the loss of these earnest workers.

FACULTY INSURANCE

Dr. W. P. Lawrence presented a scheme of group insurance for the Faculty and Officers of the College to a recent session of the Executive Board. The premium is to be one per cent. per annum on the salary received and a year's salary to be paid by the Insurance Company upon decease of any one of the insured. It is a new step in educational circles in North Carolina, but a commendable one. Something ought to be done to help the families of our workers after their decease and even to care for them after a certain age. I refer the matter to the Board for Considera tion.

INTER-COLLEGIATE DEBATES

This year for the first time we embarked into the arena of inter-collegiate debating. We joined issue with Presbyterian College of South Carolina and won a double header from them. A debate arranged with the State A. and E. College of Raleigh was called off by that institution because of the war. We have signed up with that College for a series of three debates, the first of which is to be held next November. We also expect a series with Presbyterian College.

SPECIAL FUND

We have done what we could to collect on this fund this year by correspondence, and visitation on the side No general field effort was instituted because many of those who were in arrears said in letters they would pay just as readily without it.

The fund shows the following condition:

Balance to its credit last year	$ 2,735.85
Collected this year	1,043.50
Less amount debt reduced this year	15.00
Total	$ 3,764.35

ALUMNI FUND

I am glad to report the completion of the Alumni Fund by generous response thereto by the Class of 1917

The financial condition of this fund is as follows:

Balance on hand last year	$ 948.85
Collected this year	1,234.53
Total	$ 2,183.40

THE $125,000 CAMPAIGN

I refer to you for consideration what we shall do now with the campaign for $125,000 which the Southern Christian Convention gave us permission to inaugurate

ENDOWMENT ADDITIONS

We have added to the permanent Endowment this year as follows:

Dr. E. H. Bowling Fund	$ 215.00
Alumni Association Scholarship Fund	100.00
Dr. T. C. Amick Fund	50.00
Dr. J. W. Wellons, Annuity Bond	400.00

A. B. Farmer, Annuity Bond	1,000.00
Total	$ 1,765.00

The Treasurer's report and that of the Investment Committee will show how these funds have been invested.

The Theological Department fund of $24.25 has been increased $0.97 by the accrued interest and now amounts to $25.22.

DONATIONS

We have received the following donations this year for current expenses:

Francis Asbury Palmer Fund	$ 4,000.00
A Friend	500.00
A. C. C. Education Board	275.00
Library, Three Friends	3.00
Total	$ 4,778.00

INTERCOLLEGIATE ATHLETICS

Intercollegiate athletics have this year been under the College control. We elected Prof. A. L. Hook, Graduate Manager and I have asked him to make a written report to this Board. I have also invited Coach Johnson to visit the Board at such a time as you may agree most convenient.

THE COLLEGE BURSAR

Capt. H. E. Jorgenson has made us a very efficient Bursar this year. I have asked him to submit a written report to this Board, which accounts for the omission of the usual financial figures from my report.

The Board is due to express sincere thanks to Supt. Chas. D. Johnston, Rev. C. B. Riddle, and Dr. G. S. Watson for their faithful, efficient services as our auditing committee.

THE PHIPSICLI

I am happy to report that the College Annual, The Phipsicli, has more than paid expenses this year. The Business Manager and Editor-in-Chief consulted with me regularly and the results have been exceedingly gratifying.

DR. MOFFITT'S PORTRAIT

The six classes that graduated under President Moffitt presented a life size oil portrait of him to the College to be unveiled on the 29th at the graduation exercises. I have asked Prof. Alonzo C. Hall to present it and Dr. W. W. Staley to accept it, subject to your approval.

EXTENSION BUREAU

In January we opened an Extension Bureau in Burlington for violin, voice and piano Later art was also added. The experiment has resulted satisfactorily and should be continued.

DEATH OF TRUSTEE WM. H. JONES, JR.

On August 5, the college sustained a severe blow in the death of our financial stabilizer and devoted trustee, Wm. H. Jones, Jr. He was at all times a faithful adviser and invaluable counsellor. I suggest that a committee be appointed to draft suitable resolutions.

HEALTH

Again for the 11th time in unbroken succession I am privileged to report no death or even instance of serious illness in our student body.

Respectfully submitted,

W. A. HARPER, *President*

The Alumni Fund Completed

The Alumni Fund initiated in 1913 by the class of that year to pay for the Alumni Building, with the expectation of raising $26,600 from the Alumni, was completed by the generous response thereto of the Class of 1917 Twenty-five of its thirty-one members subscribed each the $133 as provided by the Joint Committee and Dr. W. T. Walters, that Committee's Chairman, announced on the evening of the 29th, the completion of the fund.

The loyal, generous members of the Class of 1917 who are thus honored with the completion of the fund are: J. F. Apple, Jennie Willis Atkinson, A. C. Bergeron, B. F. Black, J. L. Crumpton, G. C. Donovan, H. J. Fleming, J. H. Fleming, W. C. Franks, C. E. Gerringer, I. R. Gunn, V. P. Heatwole, Grace Ellerton McCullers, Warren McCulloch, Mary Randolph, Susie Belle Riddick, E. R. Riedel, H. S. Smith, Annie Simpson, H. L. Thomas, J. G. Truitt, W. J. B. Truitt, L. W. Vaughan, Jr., Eunice Wellons, B. M. Williams.

'17

Dr. E. L. Moffitt's Portrait Presented

The six classes that graduated under former President, Dr. Emmett Leonidas Moffitt, presented his portrait on graduation day. Dr. Moffitt was himself present and added greatly to the occasion. Former Presidents, Dr. W. S. Long and Dr. W. W. Staley were also present. This is the first time all four of Elon's presidents have been present at the same commencement.

The portrait was painted by Mrs. A. A. Riddle, of the Art Department, and is a splendid execution. Dr. Moffitt is represented in a sitting posture, reading, and the effect is most pleasing

The address of presentation was made by Prof. Alonzo C. Hall, '10, of the State Normal College, Greensboro, N. C. Dr. W. W. Staley accepted it. Both these address we print herewith in full. Dr. Moffitt's extempore remarks we regret we cannot give. He never spoke with finer discrimination nor more effectively. That speech alone, to say nothing of his great labors for Elon, would entitled him to the distinction conferred on him and the College by the Classes of '06, '07, '08, '09, '10, and '11.

Professor Hall's Presentation Address

It is after history is made that we understand its significance and catch its spirit. It is after we have left home that home looms largest in our affections and esteem. College men and women, for this reason, do not during their school days think so much about their

Alma Mater as a shrine. To be sure they love it and honor it; but naturally they do not see it in the perspective that later years give. While here we are busy making memories, associations,—working at single tasks, rejoicing at separate triumphs; we are not far enough removed from our shrine making to see things in the large. But the perspective will come, and you who have won victories on these grounds or on these floors will have satisfying pleasure in remembering your college. And you who are just emerging from this training camp will grow in college love as you grow in worth.

As Carlyle says, we are all hero worshippers. That's why Elon is something of a shrine to all its graduates. It is our (college) Mecca. You who are just leaving have a richer shrine in these walls and grounds than we older graduates; for Elon grows, and each succeeding class enriches the college heritage.

But understand me: I do not mean that Elon's sons and daughters live in the past. Live colleges as live men do not live in the past; but they may glory in the past, and if they have laboured they have something to glory in. No, we do not close our eyes to Elon as she is; we are thankful that we may have joy in viewing her in retrospect. In that sense do I love to think of my Alma Mater as a shrine. Let it be said, too, that a college cannot be made a shrine for you; you must do the making, and no more worthy is the shrine than your endeavors.

Then you who are yet in training need to add to the trophies ahead already won—need to form your own associations, your own memories. There are many trophies to win, too. We older ones remember with pride our forensic efforts; you have these and a dozen other centers of interest. All of them are

important—the athletic as well as the debating—you will remember each with a flush of the blood.

But beyond the student activities is the personnel of the college. You before me and these around me, together, make our college. Back of the field and the floor is the faculty, and in the lead of all is the president. No college is better than its faculty, no faculty better than its leader. Elon's history in this respect is both remarkable and worthy. If we wished to write that history we could do it well by writing of its presidents. For there never has been a greater working unit in any institution than that of Elon's faculty and president,—a perfect unit, zealous for its college. And you know, if I were to write of these presidents presidents I'd write of them first as Christian gentlemen; then I'd write of them as cultured men; and then I would tell how they wrought,—and each wrought better than he knew, as do all workers.

I'll not tell that history today; yet I cannot escape its spirit. It is in the atmosphere of the campus—it is the vitalizing thing in our shrine; for Elon College was planted in this forest of oaks with all the reverence of the Druids and with the faith of the Christians of Antioch, and it has grown in that same reverence and faith until the college has become a synonym for wholesomeness and earnestness of purpose. Under Dr. Long, the first president, and under Dr. Staley, the second president, four years and eleven years respectively, Elon grew in this spirit towards maturity in scholarship and equipment. Then in 1905 the third president began his administration—another shrine maker laid his heart, head and hand to the future of our college.

Dr. Moffitt was president of Elon College from 1905 to 1911. Christian character as well as scholar-

ship was still nourished. The College found itself, and the Christian Church began to wake up to its greatest asset. The institution became quickened—she became conscious of her place in the world and in the church, and she mightily bestirred herself to keep abreast of the new age. To be sure it was an uneasy time in educational affairs. Colleges faced oblivion or the Herculean task of adjustment to modern movements and to the progressive spirit of the times. It is comment enough on faculty and president of those days to note Elon's survival; but it was more than a survival. For Elon caught up the modern spirit, but did not lose as did many colleges, her anchorage in the old. Our president and faculty were wise enough to imbibe the progressiveness of the Twentieth Century and they were good enough to keep hold of the faith and reverence of the first faculty and president.

There is no need to remind you of this atmosphere of right living that permeates Elon. And the evidences of that progressiveness are quite visible. When Dr. Moffitt was inaugurated president of Elon he found two buildings here, the Administration building and the East Dormitory. He left Elon with the Power House and West Dormitory added; with the beginning of electric lights, steam heat, running water, and sewerage. More far reaching than all, he laid the foundation for Elon's future stability in the initiation of an endowment. The numbers, too, are significant; there were 131 students in the college when he came in 1905; in 1911 there were 238.

All friends of Elon glory in this record and especially the classes of 1906, '07, '08, '09, '10 and '11. Thirty-three men and twenty-nine women—sixty three in all have made Elon a shrine during his administration. I am sure I speak for them to-day and

rejoice with them in presenting to our college the portrait of our president. We shall not need it on these walls to be reminded when we come here of his record or of his gentlemanly and altogether pleasant dealings with us an individuals; nor yet do we presume to honor him,—his works honor him above any we could give; we simply wish to give token of our admiration for the man and our appreciation for the record. Another name, we believe, that the friends of Elon will not willingly let die.

Dr. Staley's Acceptance Oration

Hieroglyphs were symbolic characters of sacerdotal origin and used to express thought; and all writing is a form of painting. The Orthographic art, or orthography, is derived from the Greek *orthos* straight and *grafein* to write. Orthography is straight or correct spelling. Chirography is composed of *kier* hand and *grafein* to write, called hand-writing. *Grafa* means writing, drawing or painting. Painting is, therefore, the "graphic art", or "writing art." It is the human effort to impart knowledge by means of symbols, writing or painting. This art is as old as the race. Its range extends from the hieroglyphs of Egypt to the latest photography; for the printing press and the sunlight now multiply what was done originally by hand only.

Painting is the highest form of the graphic art, and has the advantage of writing in telling more than words. Pictures can be read as definitely as the written or printed page.

The art of painting is the oldest, the most universal, the most interesting, and the most pleasing of

all the Fine Arts. Men drew pictures before they carved images from marble, before they created houses, before they composed poetry, or created music. All gestures are symbols of thought and feeling. One of the earliest things in child-education is drawing. The art is universal in origin, universal in expression. and will be universal in application. Those who cannot use the brush draw pictures in their imagination. The galleries of the brain are hung with pictures of persons, experiences, and objects. I have the Alps in my brain; Athens is there; the Pyramids are there; Jerusalem is in my brain. Pictures are plainer than words. I can carry a picture in my mind better than I can carry a book. Blue prints are pictures; the architect must first use the art of painting before the Parthenon can crown the Acropolis, or Solomon's Temple can crown Moriah with their glory and their power. God made pictures before He made worlds. In the beginning God created the heaven and the earth; and the earth was without form and void; it was only a picture then; but He filled it out later and the stars and sun appeared. That picture God has left us on the canvass of the skies. God's universe is the moving picture of the ages, and there is no a scene that does not bear the image of purity, wisdom, and love. His sunsets are matchless in their grandeur, His morning glories are golden auroras of light, and His nights are jewelled with stars that outrank the crowns of kings.

The Painter ranks higher than the writer, though Milton is not far behind Turner. Painting is simply a higher form of writing than the pictures made with pen and ink. The average mind can see more in the Art-Gallery than in the Library; and many will look at a Portrait who will not read a Biography. No child

is so young that it will not look at pictures; and no person is so old as not to enjoy the photograph of a child or a friend. Multiplication of writing by the printing press puts the writings of the world before all; and photography puts the paintings of the Masters before all; moving pictures multiply this art and they attract the people because they find in man universal response The moving picture gallery is the postal service of this Fine Art. When the moving picture excludes the vile as the Postal service has excluded the obscene from the mails, the movies will then preach gospels, teach progress, and enlighten mankind. All evil is the abuse of good, and this art is capable of doing wonders for the race. The shadows of the world are God's pictures of flowers, trees, mountains, and men. The quiet lake mirrors the sun and and stars. The world is a moving picture gallery from the cattle on the hills, the people on the streets, to the birds in the air and the stars in the dome of night. All history moves on the page of time and is a picture of nations in their rise and fall. The motion of armies, the pageants of triumphal processions, the march of nations to liberty, and the multitude which no man could number, in robes of white, is a picture of the saved.

Portrait painting is the reproduction in color on canvass of human faces and forms and reaches from Apelles to John Singer Sargeant, from the Greek Master to the American Master. The portrait not only represents features, but mind and character. It gives us ilies, and in De Vinci's Last Supper. In those the more than the subject furnishes; it adds the estimate and the concept of the Painter himself. This is revealed to us in Raphael's Madonnas and Holy Families, and in De Vinei's Last Supper. In those the

artists have put their own concepts of persons and their character. A Portrait is more than a Photograph; it represents the sentiments and motives of the donors and the concepts of the artist. This Portrait is, therefore, the gift of the classes that graduated under Dr. Emmett L. Moffitt and the artist who painted it. I do not accept it as a piece of art-work only, but as the artistic expression of sweet memory, sincere love, and soul-purpose to perpetuate all that is best in his nature and his work as the President of Elon College. As the rose reflects the wisom of God, the beauty of the sunshine, and the sweetness of the atmosphere, so this Portrait reflects the love of his students, the soul of the artist, and the value of education. This occasion wil fade away and be consigned to the past, but the lesson of this day, the meaning of this occasion, will remain as long as this canvass holds the colors in which these high-born sentiments are portrayed.

It affords me peculiar pleasure, on behalf of this institution, to accept this tribute of her worthy sons and dapghters who have put their blood through artistic hands on this canvass. Elon must go forward while such loyal hearts give such beautiful expression to their Alma Mater in the name of their Almus Pater.

Dr. Harper's Epigrams

As Dr. Moffitt sat down after his masterful address, given extompore and in response to a Chautauqua salute from the great audience present, Pres. Harper said he would indulge in some epigrams descriptive of the four presidents of the College. "When I think of Dr. W. S. Long, founder and first presi-

dent,'' he said in substance, ''I think of the man of large vision and relentless faith. Dr. Staley, his successor, we see as the conservator and stabilizer of things—an immovable Gibraltar of strength. Dr. Moffitt is the true progressive, who said 'let there be light and there was light' and water too. And then I think of myself, yes I think of myself—as the inheritor, the harvester, the in-gathering of the labors of these great men, and I honor them for it.''

Contributors to the Moffitt Portrait

CLASS OF 1906

Rev. A. W. Andes, Mrs. R. J. Kernodle, Mrs. J. D. Proctor.

CLASS OF 1907

Mrs. L. E. Smith, Miss Mary Virginia Godwin, Miss Bertha Iseley, Prof. A. Lucius Lincoln, Rev. G. O. Lankford, Miss Alma K. Newman, Mrs. C. C. Howell, Dr. J. C. Wilkins

CLASS OF 1908

Miss Mildred Lane Atkinson, Prof. T. H. Franks, C. C. Howell, Esq., J. A. Vaughan, Esq.

CLASS OF 1909

S. M. Atkinson, Esq., R. P. Coble, Rev. S. C. Harrell, Mrs. B. D. Crocker, Prof. S. M. Patton, Mrs. A. B. Bristow, Mrs. M. L. Holton.

CLASS OF 1910

Prof. J. W. Barney, Miss H. Carrie Boyd, Chaplain W. W. Elder, Miss Nannie Baker Farmer, Mrs. A. C. Hall, Miss Nannie Emma Farmer, C. C. Fon-

ville, Prof. Alonzo C. Hall, Dr. A. Liggett Lincoln, Rev. L. E. Smith, Prof. W. F. Warren.

CLASS OF 1911

Prof. R. A. Campbell, Miss Sadie V. Fonville, Mrs. R. F. Warren, Miss Beulah Francis Foster, Mrs. D. B. Bryant, Prof. Arnold C. Hall, Prof. E. T. Hines, Prof. J. J. Ingle, Dr. J. S. Lincoln, Miss Bessie McPherson, Marvin W. McPherson, Mrs. Allene Patton Rich, Rev. H. E. Truitt, R. L. Walker, Rev. W. L. Wells.

From a Soldier at the Front*

This Letter, from a Member of the Class of '17, Breathes the Elon Spirit

"Both of your letters came yesterday, also the diploma and Bible. I surely do appreciate the Bible. It will come in handy in a place like this. And the diploma, the goal of my childhood dreams, has been achieved and here I am giving up a life career in the beginning for a probable grave in a foreign land. But the step was well considered and I would do the same thing again under the circumstances. If I lose my life, it will be for a good cause.

"Friday evening we had a lecture by a chaplain from the British trenches and he said that the first thing after we got into France would be to be locked up in a room of poisonous gases with a gas mask, so that we might learn to use it. He also said that if we valued our lives we *must* learn to use the bayonet and hand grenades, as most of the fighting would be hand-to-hand combats. It was the most interesting lecture I've ever heard concerning the war.

"Yesterday our company was drilled by a man who has been in the German trenches for five months

*Many Elon boys are in the Officers' Training Camps and other branches of the service. Their Alma Mater glories in their patriotic devotion to their country. They will show that Christian character can stand the test of camp life. Of that we are sure. This letter is from one of the seniors at the front. When his diploma and Bible reached him this splendid response came to the President. It is printed here, as revealing the true Elon spirit in the hour of our national peril.

and he says that we have a Herculean task before us and insisted on the practice of the manual of the bayonet.

"By the way, statistics show that the average length of an officer's life in actual battle service is only twenty-eight days. Just think, an officer's outfit costs about $400.00. He is sent to France, live only twenty-eight days, dies two days before pay day, and in debt. Pretty amusing to a fellow who *doesn't need* (?) the money, isn't it?"

$125,000 Endowment Fund for Elon

The Trustees voted that in the fall of this year the active campaign to increase the College endowment by $125,000 should begin. It is to be on a subscription basis of five years. The Trustees feel that Elon deserves the loyal support of all generous persons in this effort to place her on a more solid financial basis and they confidently expect her to receive it. The growth of the College has been marvelous. She takes rank among the A-1 colleges of the country. In order to hold that rank larger income must be granted her. Let her friends prepare in heart for the dedication of themselves and their means to this holy cause, and most of all let them intercede for her at the Great White Throne. Then all will be well.

In Memoriam of Trustee Wm. H. Jones, Jr.

The first of Elon's Trustees to die in office was the late Wm. H. Jones, Jr., Suffolk, Va. His colleagues on the Board passed the following resolutions in appreciation of him and his labors for the College.

RESOLUTIONS RESPECTING THE LATE WM. H. JONES, JR., TRUSTEE OF ELON COLLEGE

To The Board of Trustees
Elon College, North Carolina:-

Your committee appointed to prepare and present to your honorable Board, Resolutions of respect to the memory of Wm. H. Jnes, Jr., a faithful member of this body for eight years and who departed this life August 5th, 1916, begs leave to submit for your approval the following inadequate tribute of our feelings and our estimate of his personal worth and value to this institution.

1. His personal and religious character always appealed to our confidence and our esteem. He impressed us by his sincerity, frankness, and sympathetic interest in Elon College. We think of him as a real friend to the College and the Church

2. His business judgment and willingness to trust the institution by financial credit in the Farmers Bank of Nansemond of which he was the honored and successful cashier for more than a quarter of a century drew us to him in a loyalty of heart that holds his help in grateful remembrance. By his indulgence he gave standing to our credit and courage to undertake large things in hope.

3. His donations in money were always equal to the largest individual gift and usually his subscrip-

tion was first or among the first. His subscriptions inspired others and his interest grew with his gifts.

4. We offer more than our words express to be placed upon our Records, to be offered for publication in THE CHRISTIAN SUN, and sent to the family of the brother whom we dearly love.

P. H. FLEMING,
W. T. WALTERS,
W. G. CLEMENTS.
Committee.

Adopted.—P. H. Fleming, Secretary of Board Trustees, Elon College, N. C., May 29, 1917.

President Harper's Personal Tribute

In the death of Wm. H. Jones, Jr., Suffolk, Va., the Christian Church loses one of her most prominent and influential laymen. The immense audience that thronged every available space of the great Suffolk church at his funeral attested his popularity. Every store and factory in Suffolk was closed during the hour and half of the funeral and interment. Distinguished citizens from distant states came to honor this noble Christian man, cut off in the very prime of his usefulness, being only in his fifty-fifth year. The floral offerings beggared description for their beauty and profusion.

And this man's funeral was as simple as his life had been—a simple burial service with no words of praise for his great noble life—a simple, holy scene, wherein the very simplicity brought all close to God.

The institution to which his splendid energies were

dedicated was the Farmers' Bank of Nansemond. When he became its Cashier at twenty-one, it was merely a small town bank. He left it after thirty-four years of superb administration a world-famous institution, its surplus being larger in proportion to its capital stock than that of any other bank in the world. That is an achievement worth while.

And in building up his bank, he built up his community. The remarkable growth that Suffolk has enjoyed during the past generation is due in no small measure to the business sagacity and wise foresight of this rare man. He had the ability to see what was in a man. The bright, promising, clean men he would encourage, and many such in his section profited at his hand. He was a community builder as well as a bank developer.

Brother Jones was a conspicious example of the big man of business devoted to the Christian program of life. He was chairman of the Finance Committee of his Church and a faithful Sunday school teacher. Midweek prayer-service was one of his specialties. THE CHRISTIAN SUN was his pet. He read every line of it religiously and was even accused of enjoying its advertisements. Every enterprise of his church, local and general, he delighted to assist He did it in his modest, quiet way, but it was a joy to him to do it.

Every enterprise of uplift for life, whether directly connected with the church or not, received the encouragement of his support He was a friend to any movement that offered help to men. Elon has lost in him one of her warmest and most devoted friends—one of her trustees whose vacant place it will be difficult to fill.

Were I privileged to write the epitaph of my friend, I would word it somewhat after this fashion:

"Wm H Jones, Jr., Cashier of the Farmers' Bank of Nansemond, during whose administration it became a world-famous institution; community builder; friend of man; servant of God; prince in soul."

I count it one of the privileges of my life to have known and loved this splendid servant of our Lord.—Reprinted from THE CHRISTIAN SUN of August 9, 1916.

On Receiving the Portrait of President Harper*

Mr. President and Philologians: Heretofore and oft have I bowed humbly on account of the honors received from the gracious hands of this Society, but never before have I undertaken a task for you so significant as this. It is a day when old lines are breaking, for now the lines of despotism and tyranny are mere ropes of sand. The hours are now flashing forth full decades of national history. And the faithful old Philologian Society lingers not in the lengthening shadows of the past, but calmly keeps step with the day.

On account of that gloriously God-given spirit we most humbly, hilariously, and gratefully receive the portrait which you, Brother Black, have presented so perfectly and powerfully. It is the highest joy of the present personnel of this Society to know that there's a man among us who has by the greatness of his soul and the loveliness of his life come from the courtly camps of our right worthy rivals, the Clios, and won foes for staunchest friends. Few they are who can accomplish so much, but more yet has he accomplished. He has on bended knee in the quiet of his secret closet led the two Societies to strike hands in bonds of holy love—as they never heretofore have done. Seeing the absolute impartiality of our adored and ador-

*Rev. John G. Truitt, '17, accepted the portrait of President Harper, at the re-union of the Philologian Society, Monday, May 28th. His address is here printed by request. Rev. B. F. Black was chairman of the committee that requested the portrait and presented it eloquently. His address was not, however, written out.

able President we meet the Clio Literary Society as man meets man and as brother meets brother.

Are we happy to have the portrait of him? Oh! are we happy to have our own? Are we happy to have the picture of one of the most illustrious of all who grace our walls? Most fortunate are we today and of all our past achievements this shall ever remain as one of the greatest marks in all our history. Heretofore in many a reunion our old members have come to us and noticed with pride our external improvements, but today our hearts throb and eyes bedim with tears because of this internal improvement. In the name of the Philologian Society—both the past and the yet to be—I receive the portrait of Dr. William Allen Harper—one of *our best friends!*

Let it hang there where it deserves to hang among those we love most—modest, quiet, and gentle. Watch over us and may we measure up to your highest hopes. We thank you Dr. Harper and your fluent representative, Brother Black!

O-N-E M-O-R-E W-O-R-D

We hope you have enjoyed this Bulletin, but that is not all we hope. We have an idea that your hope should fruit—fruit in your becoming a College student at Elon or elsewhere. The world needs thoroughly prepared men and women, College trained and equipped. This has always been so. It is more so now than ever before. When the war is over, it will be increasingly so, because American Colleges must furnish the trained leadership of the world. The reason is patent—the flower of European manhood and womanhood is dead!

Your duty, then, is to get ready. At Elon we have aimed to keep higher education within reasonable bounds as to expense . And we have succeeded. No aspiring man or woman need hesitate to write here for a chance. No such request is ever unappreciated. And then we have crowned our scholarship with Christian character—not the Christian character of books and cloisters, but of the manly and womanly life devoted to the program of the Man of Galilee.

We have reason to believe you will find this College filling your needs and satisfying your heart-hunger for a place, not in the sun, but of service in the earth. Write us your hopes. Our answer will gratify you and stouten your soul.

For full particulars, address Pres. W. A. Harper, Elon College, N. C.

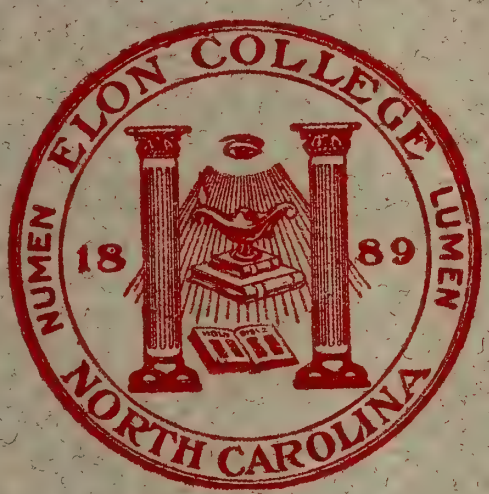
☞**Patronage limited to Four Hundred designedly, since the small College is best for scholarship and character development.**

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Vol. XIII NEW SERIES No. 3

BULLETIN
OF
ELON COLLEGE

ELON COLLEGE, N. C.



1917 OPENING NUMBER

AUGUST, 1917

BULLETIN ISSUED QUARTERLY

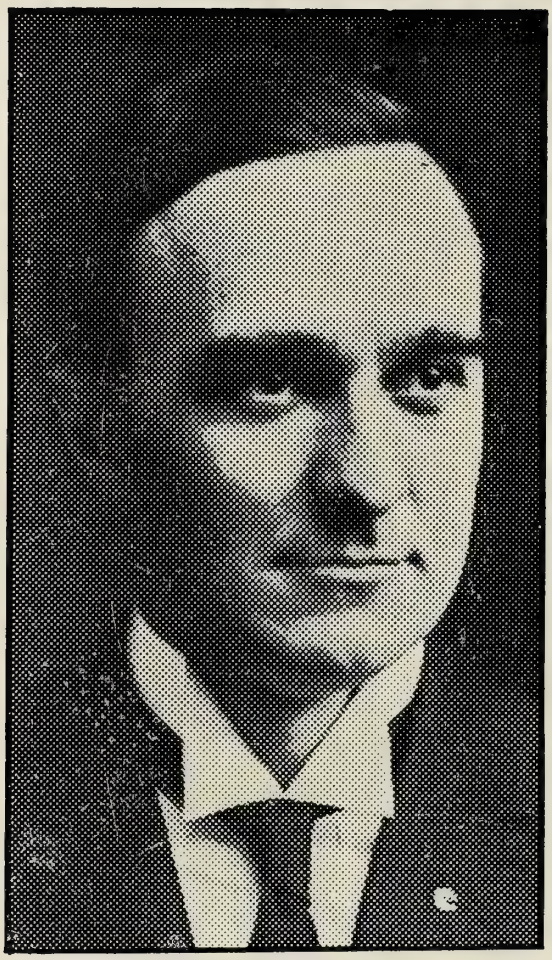
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Affectionately Dedicated
to
The Class of 1918
In High Hope of Their Devotion
To Alma Mater
Whether They Spend the Year in Study Here
Or in Redeeming Human Freedom
Under the Stars and Stripes
In France



CLASS OF 1917—

Noble Sons and Daughters, Every One. This Class Has the Distinction of Completing the Alumni Fund of $26,600.00, to Pay for the Alumni Building Erected in 1913.
The Fund was Begun by the Class of 1913.



REV. DANIEL A. POLING, LL. D.,
Associate President of World's Christian Endeavor Union.
His Masterful Baccalaureate Sermon, Printed
in This Issue, Will Never be
Forgotten Here.

BULLETIN OF ELON COLLEGE
1917 OPENING NUMBER

J-U-S-T A W-O-R-D, T-H-E-N.

This bulletin is our 1917 Opening Issue. Not in all our history have we planned to open our doors for a new session under such crisal circumstances. That is upon us, which we had prayed would never afflict the earth again,—a world war.

We did our best to remain neutral, but who can be neutral when innocent children and gentle women are made the objects of rapacious lust or targets for Mauser bullets? Every right for which men have struggled since civilization's dawn was being trampled under foot. The stealthy submarine, like a skulking sneak-thief, was dealing out death to peaceful men and women bent on peace pursuits, without a moment's warning. We stayed out as long as we could. Then, God helping us, we went in. To us it is a glorious war. We have no selfish object. Our blood is to be shed, our wealth to be sacrificed, that the world may be safe for democracy, with all that means.

We are in, and now the supreme duty is to do our bit. We must not get excited and neglect our education. The South did that in '61-'65, and we lost our position of national leadership because of it. Every young man, every young woman, owes it to self and to country, let me say also to God Himself, to enroll in some school this fall and to do good, earnest, faithful work in the effort to prepare for service in the coming days—whether it be the service of war, or as we truly hope, of the civil life.

This bulletin opens with a great sermon on the war by Rev. Daniel A. Poling, LL. D., and no aspiring youth, no patriotic citizen, can neglect to read it.

The prime need of our life in this critical hour is to lay hold solidly on God. Pres. Harper's baccalaureate address treats that theme in straight-forward manner.

The other items of the issue will readily commend and explain themselves.

Let our final and emphatic word be—*Enroll for College this fall. That is your precious service bit, your true patriotism now.*

For full particulars, address

Pres. W. A. Harper,
Elon College, N. C.

☞*"The Most Moderate Rates in Dixie."*

☞*"Christian Character First and Always at Elon."*

"For Such a Time as This"*

Three Facts and a Question

TEXT: ESTHER 4: 14.

THE message of this hour is sprinkled with the rosewater of an Eastern court. It scintillates with the diamonds of a Persian king, or is heavy with the incense of Median mystery. It was the story of a woman—it has come to be the chronicle of womanhood.

But the message is not a rose-water message and it is not effiminate. It is not a tale of peace. Queen Esther stands in the white light granted only those who war, who serve and save, who battle mightily and minister largely. She symbolizes three vast virtues,—loyalty, liberty and faith. She was true to her people, she liberated her race, she believed implicitly in her God.

In her time she turned wrath into praise and brought life out of death: For our time she is a brave example and lofty inspiration.

"Who knoweth whether thou art come to the Kingdom for such a time as this?"

The first fact of the message is the fact of personality. "*Thou* art come." That I am, staggers me. There are times when I search for the reasons behind my birth, when I would lay hands on the barriers that fence me from the field where my life germ was planted. There are times when my mind rushes on to leap the chasm between me and things that are hid with Christ in God. But I never cease to won-

*We are more than rejoiced to reproduce here the wonderfully uplifting Baccalaureate Sermon of Rev. Daniel A. Poling, LL. D., Boston, Mass., Associate President of the World's Christian Endeavor Union. Those who heard Dr. Poling on the morning of May 27, will never forget his eloquence and matchless appeal.

der at my being. Yesterday and to-day and to-morrow are three mysteries, but the greatest of these is to-day.

I have watched my children in their cradles in the first discovery of infancy, playing with their fingers, and I am bound to confess that my own hands are quite as much a miracle to me now as they were back in the gray dawn before memory began, when I saw them first.

But I am and "thou art," and though I cannot explain, I would be a fool to deny. I am hands and feet; I am a body, but my body is not I. I am a spirit. There is a container and there is the thing contained. How superficial, how inconsistent, is the man who uses vocal organs he cannot understand, to deny the fact of a soul he cannot understand! He would better begin by denying the existence of his own voice.

Do you debate the question by insisting that eyes may see eyes, and ears hear voices, and hands touch hands, but that no one can measure a soul? I have touched my cold dead, and though the form of it was there, it had neither eyes nor ears, neither hands nor feet. it did not speak and it did not smile. That which I had clasped was gone.

"*Thou art come.*" Not a thing of flesh and bone, but a being of brawn and brain, a living soul, an immortal. "Thou art come." Sprung from the loins of all the past, and inheritor of all the past's taint and virtue, subject to disease and tempted, poor or rich, versatile or dull—"Thou art come.'

There is dignity and terror in the personal pronoun. Up from the dust into which have crumbled the molds that fashioned the unnumbered billions of humans, who preceded you; out of the matter God

breathed upon after He had shaped the first Adam and back into which your earthly house shall pass—"Thou art come."

At the risk of inciting you to overvalue yourselves, to overestimate your qualities by misunderstanding the direction of the emphasis, I give you the supreme truth, Personality is eternal. You are here to-day at a Commencement; you have finished, to begin.

The second fact of the message is the fact of place. "Thou art come to the kingdom." And the Kingdom is the kingdom of the present. You are in the world; just now it may not be easy to realize it, but your feet are on the earth, and all about you are people with faults and follies as well as with smiles and congratulations. There is before you a humdrum business of bread-making and child-rearing or of harvesting and ship-building, of preaching and teaching, of suffering and dying, of service and of sacrifice. You have missed the message of this institution unles you go out from these halls to master practical affairs, to solve immediate problems, to meet the crisis of the moment, whether the crisis be a high circumstance such as Esther faced, or a small one that wrinkles the brow of a child. We have not seen the beauties or caught the lessons of the radiant Jewess, whose soul was more exquisite than her form or face, until we have thrust her great ordeal into the life of our times, into the affairs of our generation.

Do not misunderstand me. God pity us when we lose our dreamers, or when we cease to see visions. We must never become so engrossed with ministries that we have no patience or time for musing, for prayer and for communion. Eventually he runs in a circle who runs without rest. A business bankrupts itself

when it becomes a mere counting machine. There is an efficiency that is inefficient. We must cultivate the amenities of the heart; we must wait with friendship and tarry with God, if we are to see developed within ourselves that spiritual initiative, that more than physical force and mechanical genius shapes the destiny of the world.

But we must bring this spiritual initiative, we must apply this moral fervor, this divine optimism, to the tasks of the kingdom. We must harness our dreams, we must put a sword in the hands of our visions, we must honour our friendships by rendering a service, and glorify our God by making a life.

The kingdom is my kingdom,—mine to-day as it was Queen Esther's yesterday. Again the dignity of personality. Mine, for mine is the opportunity, and shall I sulk because of one who seems by birth and environment to be more favored than I? Shall I hang back because of handicaps, fancied or real, when a small-bodied man and humbly born Welchman stands at the head of liberal statesmen in all the world, when a leader, peasant-born, shapes a new Russia, and when thirty million private soldiers make the human levees that hold back the flood of absolutism as the dykes of Holland hold back the North Sea? Shall I despise my present ministry because of geographical limitations, or because of its smallness when measured by the deeds of others?

There is no excuse for failure, for God is the final arbiter, and he measures a life not by its accomplishments but by what it struggled to do, not by the work of its hands alone, but by the motives of its heart.

The kingdom is your kingdom, for yours is the responsibility. No life ever faces an opportunity to render a service without looking into the eyes of

moral obligation. Standing at a crowded street corner in New York City a few days ago, I saw a blind man hesitating at the sidewalk's edge. Suddenly a boy scout leaped "out of the somewhere into the here," and in a moment the stranger was lead in safety across Fifth Avenue.

There are blind men everywhere. The world is going blind to-day. Guides are needed, guides who have all the dash of the boy scout and as much information. You are bound, and so am I, in a small corner or in a larger place, and to the utmost of our physical strength and moral stamina, to show the way. Any man or any woman who has as much as a handful of the flour of influence, or a thimbleful of the oil of ability, and hoards it, in these starving times, is not a Christian, is not a patriot, is a poltroon. We must give,—give unto the uttermost, give our all.

The kingdom is your kingdom, for yours are the rewards, and the rewards are unfailing and ample. There is the joy of honest work, of a task well performed. There is no satisfaction greater than that which comes with the consciousness of having completed a project. There is no sleep sweeter than the slumber that follows level-best endeavor, whether your hands have swung an ax in the forest, or your mind has chiselled an angel out of marble.

There is the growth of soul that attends all service; the breaking of the bands of prejudice, the laying down of the bars of narrowness, the developing of a resourceful and efficient character. I would rather have it said of you when they put away the tools with which you have gardened in the rich fields of human progress, that you are a great heart, than that you have garnered a golden harvest.

You have stern problems and hard work before

the weak, if by it we destroy war, if by it we learn the truth written in letters of fire and blood above every mined sea and every shell-ploughed field,—"Without me ye can do nothing."

Yes, "thou art come to the kingdom," thy kingdom and God's. Come to be a toiler with the infinite in promoting the common good and in making a new earth.

"God's in His heaven,
All's right with the world."

The third fact of the message is the fact of time. "For such a time as this." Already we have appreciated together the stupendous problems to which we are born, problems far more complex and appalling than those confronting the Queen whose character is our real message to-day, but problems no less solvable, for they are human problems and we are laborers together with God.

Let us now analyze our time more closely. It is a time of physical armed conflict without parallel in history. Forty million men, the flower of the mightiest nations, are in arms. Within two years and ten months, five million, five hundred thousand men have been buried or torn into bits by the war. More than ten millions, the war's wounded and diseased, are in hospitals. The financial cost of this bloody catastrophe is beyond recording. Great Britain is spending thirty million dollars every twenty-four hours. The United States has already authorized the expenditure of seven billion dollars—seventy dollars for every man, woman and child in continental America. The waste of the war in ruined cities and devastated lands, the debt to be borne by children yet into the loins and the womb, no man can tabulate. The moral cost of this welter God and God only has the measure for.

The world scene has been so frequently painted for us in the past, heart-breaking months that I would be inexcusably presumptuous if I were to harrow you with my own inadequate picture. But to-day *we* have a place in that picture, and to-morrow *our* homes will be desolate. After an utmost endeavor to remain at peace, and in neutrality to promote a lasting peace for ourselves and for our neighbors, we, too, have been thrust into the maelstrom. For one, I have cast my lot with the government. My conception of true religion and internationalism teaches me that patriotism, like every other virtue, begins at home, that in the scheme of world redemption from interracial suspicion and international hatred, I owe allegiance first of all to the Stars and Stripes and so I declare that allegiance and offer my body, mind and heart to the government that to-day is the earth's best hope for final justice and lasting peace. We must save America to serve the world.

It was my privilege to hear Woodrow Wilson read his momentous message declaring the existence of a state of war with the Imperial German government, a message that is not unlike the historic statements of Araham Lincoln. Not until the flowers of memory are faded and the lamp of my soul is gone out, will I forget the profound emotion of that hour.

That message is first of all a Christian document. There is in it no breath of hatred, no word of bitterness against any people. It is the voice of liberty speaking for all men, for the Austrian as for the Frenchman, for the German as for the Englishman. It makes clear the road free people must travel to preserve their freedom and to pass their freedom on. It defines the conflict as "democracy versus autocracy." It declares that as the individual is his brother's keeper,

so the nation is brother to the nations. It reveals this war not as lustful struggle for a strip of land or a stretch of sea, but as an international Calvary.

In such an endeavor we must all join and there is room and need for all,—for the conscientious objector who will minister in the hospital and field, as well as for the soldier who will offer up his life beneath the "rocket's red glare." We will remember that not the least of any programme is that part of it which strengthens the base of supplies. The home fires must be kept burning. There should be no persecution of those who cannot in good conscience participate in military activity, and these, on their part, will grant to us the same moral freedom that we grant to them.

First of all, the call to arms must be a call to our knees. First of all, our preparedness must be spiritual. America must be made increasingly worth dying for. Why is a nation worth dying for? Not because of her forests and rivers, not because of her ranges crowded with ore, not because of her ripening harvests, her orchards to full bloom, not because of her busy marts of trade. A nation is worth dying for because of her ideals, because of her spiritual institutions, because she has a soul to save. The challenge of patriotism in such a time as this is the call to a supreme self-surrender for God, for America and for the world.

If this were the place for an extended survey, we would be bound to discuss at length the grave economic and social crises that march in step with the present military upheaval. Half the world is hungry today, and a year from now, if the war continues, two-thirds of the earth will be slowly starving.

While the conflict itself is responsible for much of

the physical suffering of the people, it has also been the revealer of some fundamental causes of waste and inequality. Until these causes are squarely faced and honestly dealt with, no superficial juggling with effects can give lasting relief. Sixty per cent. of our families are living on incomes of less than $800.00 annually, when unprejudiced investigators prove that no family can supply itself with essential necessities and comforts and provide properly for its future, on less than $1,200.00 annually.

Apples rot on the trees of Ohio, while children lift up the cry of hunger on the streets of New York. Drunken feasts of the parasite rich and bread riots of the helpless poor, join their voices to the disgrace of our modern city life. In mountains of Pennsylvania, coal waits on the will of greedy barons, while grates are empty in New England and the middle west. Thin hands reach out for bread, while seven billion pounds of foodstuff are annually turned into alcohol, only one billion pounds of which represents denatured alcohol for industrial purposes. Here is a waste that if eliminated would supply the nation with eleven million one-pound loaves of bread daily.

"A time like this demands,
Strong minds, great hearts,
True faith and ready hands!
God give us men!"

And God is giving men,—men and women, unselfish, prophetic, and competent for the leadership and service of this time. He is giving compensation for this war. Russia has banished the vodka, France has destroyed absinthe, Great Britain is wrestling constructively with the liquor octopus of recognized vested rights. America stands on the threshold of war prohibition. The slogan, "A Saloonless Nation by 1920"

has become the proclamation for a saloonless world.

The millions under arms are eating of the tree of knowledge. They are learning their human values and their divine rights. Already the criminal landlord systems of Great Britain, Ireland and Russia are breaking up. The poor are claiming their birthright of the earth and its fruits, and increasingly the rich are coming to accept their obligations as stewards.

We believe that upon the common altar of sacrifices raised by the war, upon which the high and low have joined their offerings of blood and treasure, has been kindled a fire that will burn out the dross of economic slavery, and light the way to the wiser time of equal opportunities in the benefits of democratic government and in the gift of nature's God.

For such a time as this,—ah, ghastly, glorious time. There are winrows of dead across two hemispheres, and the world is a charnel pit. The passes of Armenia are clogged with bodies. The ruined cities of Northern France bear the marks of never-to-be-forgotten vandalism, and the scars of rapine and murder that will not out.

But as truly as the blood of martyrs is the seed of the church, so there is a resurrection for every tomb, and a day-break for every midnight. The path of civilization rises and dips, but it remains permanently at no lowel level. The key word of the whole social order is progress, not decline. To-morrow will be better than to-day, and we are the builders of to-morrow.

These are the facts of the message,—the fact of personality, the fact of place, and the fact of time. "Thou art come to the kingdom." The question of the message, the question upon the correct answer to

which your whole life waits, is "Who knoweth whether thou art come to the kingdom for such a time as this?" Who has the answer to this question? Who knows? There a number of people who think that they know,—your friends, your parents, your instructors. They may or they may not have the correct judgment of our possibilities. In other generations class dullards have taken life's prizes, and university honor men have become prodigal sons of learning. Our immediate associates are too close to us to see on all sides of us. Distance gives perspective.

Who knows? Mentally and spiritually lazy people, when confronted with such a problem, are likely to say, "God knows." But shall we satisfy ourselves with "God knows whether I am come to the kingdom for such a time as this"? Men and women about to doff the cap and gown for the service tools of life, in reverence let me say that unless *you know,* the fact of God's omniscience does not matter. Unless you have the conviction that for such a time as this you are born, trained and equipped, the wisdom of the Almighty, in so far as it relates to you, a free moral agent, is a palsied arm.

Someone has said, "Egotism is divine." Egotism may be very foolish, and the word has come to signify obnoxious self-esteem. And no brilliancy, no physical prowess, no mechanical efficiency, no refinement of birth, no endorsement of influential friends, no mere mental equipment, can build for you a life triumphant, unless these are united in you to your own absolute knowledge that you have a place to fill in the world, that you have a ministry to perform in your generation, that you are sent of God, that you are come to the Kingdom for such a time as this.

Here is the knowledge that is power. Such knowledge is very humbling, but those who possess it are the humblers of the mighty.

"Know thyself," is the first principle of true wisdom, the secret of success. Know yourself,—your weaknesses, your limitations, your relations to the people and the time in which you live, so that you may find the place where you can render your maximum service.

In this institution you have been a learner. I can wish you nothing better to-day than that the habits fixed here shall so hold you that you'll never cease to learn. But until now your wisdom gathering has been primarily academic. Henceforth it will be applied. What you have already you will use, and each new discovery will be quickly channeled into service; and of wisdom's quest there is no end.

Finally, *comrades,* and a good word it is for such a time as this,—you must know God and God's Son, the only sufficient Saviour and Shepherd. You must know Him whom to know aright is eternal life,—eternal life for you and your labor.

I have no apology to make for the last emphasis of the message. In a rocking world, with civilization peeling off her thin veneer, the only mighty fortress is our God. And here faith and knowledge blend. Only the truly wise believe, and only those who from crumbling foundations man has laid, spring to the Rock of Ages, have wisdom enough to lead us now.

Faith; Faith in ultimate good because of an unlimited God, is the victory that overcomes the world! *Anchor yourself here.*

The Need of God in Daily Life*

Gen. 16: 13—"Thou God, Seest Me."

THE PREVALENCE OF IRREVERENCE

The all-embracing heresy of our day is irreverence. It insinuates itself with deadly certainty into every department of our life. It poisons and destroys wherever its vampire's breath hisses its venomous stream. Freedom we have debased to license. In our revolt against authority we have cast our anchors overboard and are swept by every gale into situations undreamed of by the founders of our national liberty. In obliterating the division line betwen the sacred and the secular, tho intending to exalt the secular, we have debased the sacred till all things alike are devoid of sanctity. The crying need of our time is for the reappearance of reverence in our life—a reverence that shall leave the spirit free and yet keep it in due bounds—a reverence that shall frankly acknowledge the limitations of man while granting him full opportunity for highest expression and development—a reverence that recognizes God as a vital presence in His world today as well as acknowledges Him as the Creator. "Thou, God, seest me," not as a spy, but as my companion and comrade,—such is the spirit of the reverence we need, crave, devoutly pray for.

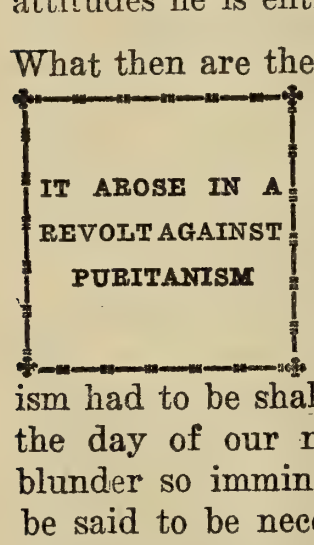
IT IS OUR NATIONAL WEAKNESS

That irreverence is our national weakness we have been told so often that we tire of its reiteration. Distinguished students of our society from other countries comment with singular unanimity on it as their keenest disappointment with our social structure. They appreciate the exuber-

*On Sunday evening May 27th, as is his usual custom, Pres. Harper gave the Baccalaureat Address, which is here given in full.

ant happiness of our people generally, they admire the consequences of their devotion to liberty, they glory in the fine estimate we place on the individual man. The levity with which we treat the sacred things of life and society, however, appall them. Respect for superiors and reverence for the sacred and holy are so ingrained in their thought and social customs that the outstanding lack of them in Americans occasions to their sensibilities a shock difficult for us to comprehend. They point out that no nation has yet been able to continue that had lost its sense of reverence. They cite Greece and Rome among ancients and Germany among moderns as shining instances of the decay and canker that obsess nations when their sense of reverence and worship has departed. The thoughtful American receives this criticism with the optimistic spirit so characteristic of our people. He feels sure there is a cause for our present plight and equally sure that there is a way out, and in both these attitudes he is entirely right.

What then are the causes of our irreverence as a people? The extremely reverential attitude of our forefathers was its initial source. Their reverence was so austere that it hampered the free development and unfolding of the spirit of progress. Puritanism had to be shaken off. In the revolt against it, in the day of our new freedom we committed that blunder so imminent in such situations as almost to be said to be necessary—the blunder of swinging to the opposite extreme. Every reform movement has in it that danger. And today we find ourselves hampered with a spirit of irreverence—no less a hindrance



to progress than the exactions of Puritan reverence. The pendulum has swung too far. In this situation however there is hope—for pendulums have a way of swinging in the opposite direction.

AND WAS STRENGTHENED BY A MISCONCEPTION OF TRUTH

A second cause is to be found in a misconception of truth, or rather in the failure to differentiate the various kinds of truth. Ours is a day of science. The scientific spirit places a question mark before and after every positive statement. Every proposition is subject to examination. The light of reason must be turned on and before that light everything not meeting the tests it applies must succumb. To the scientific mind there is no holy of holies, no *ne plus ultra,* no sanctity. Truth is what the man of science craves and truth at any price he will have—even at the price of destruction of the most tender and sacred tenets of religion or of life. Let us pass over the all too patent fact that scientists have often been mistaken in their conclusions. Let us point out to men of science that there can be no fundamental disagreement betwen science and the Christian religion, because there is no science in the real sense unless it be exotic except where Christianity has fostered, encouraged, and permitted it. Let us further point out to these sincere truth-seekers that there are three types of truh—self evident, scientific, and spiritual. Self-evident truth is perceived; scientific truth, apprehended; and spiritual truth, experienced. Men of science have forgotten these things. Their tests of truth are workable and applicable in the scientific realm, but inadequate and inapplicable in spiritual matters. When the Christian, however humble, declares that God has spoken to him

and outlined his duty for him, no man of science has any right to gainsay. "How do you know you were converted?" inquired the skeptic of Sam Jones. "I was there when it took place" replied the regenerated man, and his faithful labors in the Lord thereafter demonstrated the truthfulness of his claim. The attempt to explain conversion as a breaking up of the accustomed paths of associated action in the brain is a denial of God. A spiritually-minded man knows that such a proposition is veriest non-sense. His experience of God is the rudder of his hope, and beyond that experience no man must attempt to go.

FOR THERE IS NO CONFLICT BETWEEN SCIENCE AND RELIGION

A man may be a scientist and a sincere Christian at the same time, but such a man will frankly distinguish the fundamental attitudes that must differentiate scientific and spiritual truth. Nor must it be supposed that the conclusions of a great scientist are as worthy of credence in spiritual matters as are his conclusions in science. They *may be*, but they are *not likely* to be. Mr. Edison has given his life to the study of electricity and other physical forces. When he speaks as a scientist, the world listens and shows its good judgment in so doing. But when he arrays himself against religion, in which he is a mere dabbler and sheer novice, he is not to be trusted. I do not go to Lyman Abbott for advice on electricity. I go to Mr. Edison, who is a competent specialist in that line. Equally so I go to Dr. Abbott for spiritual counsel, since he is a specialist in that department. Mr. Edison would laugh ity. We must pity Mr. Edison for his ill-advised, crude conclusions as to spiritual issues. There is no at Dr. Abott's suggestions with reference to electric-

hostility between science and religion, though some scientists and some religionists think so. Their method is different, but both are true, only religion is the higher truth.

MATERIALISM ALSO HELPED IRREVERENCE TO SPREAD

A third contributory cause to our spirit of irreverence is the overshadowing of things spiritual by the colossal material progress of our day. Fabulous is the only word that even approximately describes the material wealth of our country. We are the richest nation in history's annals. The conveniences and luxuries of our life bewilder the imagination of other peoples and beggar description. It is not strange that we have become to feel self-sufficient. Times of prosperity are not usually marked by the spirit of devotion, worship, and reverence. It was easy for the savage to be reverential, because the poverty of his life made him constantly feel his inadequacy and reverently look for signs of God's presence near as his Stay and Help. So he saw God in everything. The rustling leaf, the babbling brook, the whispering zephyr spoke reverently to him of God. In everything God was present to him and everywhere. He was never happy unless he could find spirit in all matter and every circumstance. When it rained, he felt that it was his god that sent the shower, but his reverent soul would not permit him to use his divinity's name in stating the fact, and so arose the so-called impersonal verbs of the primitive speech of men. So too when the primitive Roman said, "pluit, tonat, nivit," he did not mean what is signified by our colorless translation, "it rains, it thunders, it snows," but a deeply reverential, speechless recognition of God in the majestic acts of the natural

world. Had he been irreverent to the point of completely expressing himself, he would have said "Jupiter rains, Jupiter thunders, Jupiter snows," but the name of his god must not be taken in vain. Simplicity of life conduces to the ready recognition of God's presence. In a highly organized society there is danger that God's prodigal blessings to men may obscure the vision of Him and even pave the way to their utter forgetfulness of Him. There is certainly danger of this in our day and this fact makes the cure of our irreverence more serious and doubly subtle. The sacrifice and suffering we are sure to undergo in fulfilling our part in the world-war will not be too dear a price to pay for our redemption as a nation from the ghoulish grasp of materialism and our freedom from the enervating vassalage of Mammon.

BUT THIS IS NOT TO DECRY WEALTH

This is not however to decry material prosperity. It is to caution us against becoming mere materialists, to warn us against making material prosperity a curse to our souls. God does not delight in the poverty of His children. Nor does He delight in their exaltation of riches. His gift free and abundant, to the place reserved for Himself—to the place where the heart's affections are centered on them. Material prosperity is necessary, but not pre-eminent. No nation can be great without it. Materialism is the framing and studding of our life's edifice. It is not the whole mansion. Framing and studding alone cannot construct even a barn. We need in our day a sense of wealth's stewardship—a recognition of God as the Giver of all wealth and of man as His steward under obligation to give due and proper account of all things entrust

ed. This sense of stewardship is plainly taught in the Bible. It is not only the corrective of the abuse of riches, but the directive of their proper employment. Covetousness cannot flourish in the limelight of its illumination, and selfishness must fade out of the rich man's heart as he gives thanks for the obligation imposed on him by his steward's relation to God. We must develop this sense of God's overlordship in material things or our very material prosperity will engulf us in a maelstrom of destruction. We are not owners, but stewards—that is to be the keynote of our social gospel, a gospel that will save us *from* the arrogance of self-sufficiency and *for* the altar of service to God and our brothermen. Such a spirit will lead to reverence, because it will lead straight to God.

THE CURE IS NOT TO BE FOUND IN A RETURN TO PURITANISM

We are now ready to consider the remedy for the irreverence of our age. It will certainly not be found in a return to Puritanism. That school of religious thought lost out in a society unused to liberty and thorough-going toleration. The life of its day was the simple life in contrast with ours. Human individuality and personality had not then demonstrated their pre-eminent worth. Those who demand a return to Puritanism are not to be taken seriously. Our hands are to the plow. We cannot turn back. Forward is our only direction and also our only hope—forward to a new day wherein liberty and reverence shall be wedded in holy union, one and inseparable.

Nor is the cure to be found in the suppression of science. That remedy was futile when men's minds had been for ages shackled by a deluded spiritual hierarchy. The ecclesiastics, bolstered up by a base abnegation of popular opinion or rather by superstition founded on fear, made the astronomer swear that the sun moved around the earth, but with the next breath he declared the earth moves around the sun nevertheless. It has continued to move that way ever since. In our day when men have learned to think fearlessly and to pride themselves on their intellectual prowess, an attempt to suppress thought and censor men's conclusions would prove disastrously abortive. It would be safer with a full head of steam already on to fill the fire-box with coal, close the throttle, and plug the safety valve. An explosion that would wreck societl would almost instantaneously follow such an attempt. Even in this day of national peril we are restive under a mild censorship, declared by our trusted leaders to be a military necessity. Those therefore who demand the ostracism of scientists that religion may flourish cannot be heeded. Somewhere there is common ground of reconciliation between these two branches of the tree of truth. All truth must lead to its Author. That Author is God. We must unite religion and science in holy wedlock, one and inseparable, that learning and reverence may co-exist.

NOR IN THE SUPPRESSION OF SCIENTIFIC TRUTH

NOR IN ASCETIC WITHDRAWAL FROM THE WORLD

Nor shall the cure of irreverence be found in a return to poverty and primitive living. If the Christians should turn their backs on the world, pandemonium would reign. Asceticism failed to win the world to Christ in the days before Christian men had become wealthy. If it failed then, it must more egregiously fail in this time when more than ever wealth has concentrated in Christian hands. There is a Christian doctrine of wealth. It is not a doctrine of negation either. There is never a negative in Christianity unless it be in the interest of a higher positive. The Christian doctrine of wealth is a positive injunction to use wealth to the glory of God. The right use of material things, not withdrawal from them, is the essence of Christian stewardship. They who decry rich Christians need to study the gospel records. They who denounce wealth need to master the teachings of Christian history. Vituperation will drive materialism into a shell of stolid indifference. Wise, directive teaching of the obligation and joy of Christian stewardship will hasten the coming of the millennium among men and institute here on earth the Brotherhood taught and practised by our Master. We must bind together indissolubly materialism and spirituality, make them one and inseparable, that wealth may be spiritualized and spirituality exalted among men.

BUT IN REALIZATION OF CHRIST AS COMPANION AND COUNSELLOR

We need a constructive force, a cementing principle, a fellowship bond, a brotherhood spirit. Such a force will erect a structure able to withstand any assault from any source. Such a principle will nerve men to put on the whole armor of God and "having done all to stand." Such a

bond will bring the power of a united humanity into the arena prepared to yield up even life for the progress of the Good News. Such a spirit will weld the now warring elements of life and learning into a divine Brotherhood growing beautifully as a fragrant new bloom of the verdant spring-time out of the celestial Fatherhood of God. But where shall we find this force, this principle, this bond, this spirit? There is but one answer—the cultivation of the presence of Jesus Christ. We are told that men today have lost the sense of the immanence of God. Then they must find it again. It is the cure of our irreverence. It does not bring a system of supernal espionage; it brings comradeship with God. In the realization of His abiding presence, we can but be reverential, we can but do our Christian duty as becomes men. He who realizes that Christ is by his side has already triumphed over over his baser nature and achieved his spiritual victory.

HIS PRESENCE —HOW SWEET AND PRECIOUS

And how sweet the sense of His presence is! He declares that He stands at the door of of the heart and knocks. Blessed thought! Jesus stands at the door. But that it is not all. "If any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me." Oh, condescension undreamed! Jesus will be our guest on the most intimate terms of equality. And yet so many refuse Him entrance. Holman Hunt has painted in his masterly manner this scene of the Savior knocking at the door. The expression on His face is so kindly that it grips the heart. "Surely He will be admitted to the home" the observer instinctively concludes. But there He stands knocking, knocking,

knocking. A little girl saw this picture. She remarked to her mother, "Surely they are not at home, or they would let Him in." Then noticing the evidence of occupancy she whispered, "Maybe they are living in the kitchen and do not hear." How many of us are living in the kitchen of our spiritual edifice, all unaware that at our front door stands the Lord of men's hearts, the Saviour of their souls, anxiously waiting to be admitted.

"There's a stranger at the door,
Let Him in;
He has been there oft before,
Let Him in;
Let Him in, ere He is gone,
Let Him in, the Holy One,
Jesus Christ, the Father's Son,
Let Him in."

HIS PRESENCE
NEW DIGNITY
ADDS TO LIFE!

Once He has been admitted, life assumes a new meaning and a new dignity. The soul knows no fellowship comparable with the fellowship of Christ. His comradeship is the essence of joyous association. All other companionships fade into insignificance save only as they are spiritualized and revitalized in terms of His. The realization that He is near, that He is always near, is precious, is uplifting, is satisfying. And as we delight in the nearness of those earthly friends whom we love, so rejoices the sincere Christian in the presence, the fellowship, the companionship of Jesus. A little five-year old girl crept cautiously into the study of her beloved uncle. She sat silently for some time, gazing lovingly on him as he worked at his desk. He became conscious by that well-known

subtle interplay of spirit that some one was near. Looking up from his manuscript he inquired what he could do for her. "Nothing" was her loving reply. "I just wished to be near you, uncle." Just to be near Him—that is the soul's supreme ecstasy of joy.

HIS PRESENCE CASTS OUT IRREVERENCE

The man who lives in the conscious realization of the presence of Jesus cannot be irreverent. The vilest men restrain their cursing in the presence of pure women. There is no tonic for right living such as the tonic of pure companionship. Christ purifies wherever men realize His presence. Edward Everette Hale used to say that he gained a consciousness of the presence of Christ by whispering to himself "Christ is here. Christ is here." "Immediately", the good man testified to a great audience of university students. "Immediately that His presence is realized a holy aspiration takes possession of my soul." What a beautiful custom! What a hallowed sanctity must pervade every situation, when men feel consciously the presence of Christ as friend, companion, comrade, counsellor! Such a man will be clean in the dark as well as in the light. Such a man will never take God's name in vain nor desecrate the Sabbath, nor act irreverently in the place appointed for worship. Such a man will always esteem others more highly than himself. Such a man will find his highest delight in giving himself for others' happiness, in the true spirit of Calvary. Self-sacrifice will be to him not the terrifying gate-way to death, but the inviting vestibule to eternal life. Such is the man whom the Psalmist declares God made a little lower only than Himself. Our age needs such men. The scientist of this char-

acter will reconcile learning and spiritual truth. The rich man so dispositioned will give such an account of his stewardship that a sweet savor will ascend from the altar of his service to the throne of God, shedding a holy fragrance betimes over the lives of his brothermen . Such a man will be able to extract the best good from both Puritanism and individualism, weaving them into the beautiful fabric of Christian character, purified, proportionate, exalted. It is the conscious presence of Christ that saves from self-destruction by begetting the spirit of reverence in every heart,—reverence, which is the co-ordinating, uplifting, hallowing principle of Christian character and life.

THE THREE THINGS ESSENTIAL TO ITS REALIZATION

But how am I to get this realization of Christ's presence? How am I to cultivate it? I wish it, long for it, desire it above all things. How am I to secure it? This question is a fair one. The answer is simple. There must be first the complete surrender of the will. "Not my will, but thine be done," our heart must cry out in sincerity. This is fundamental. It is equivalent to being born again. We can make no progress in the Christian life till we have been born into it. Then we must line up with Christ's program of life. He promised to be with us, even to the ends of the earth, but only on condition that we obey the command "go ye." He plainly tells us that not he that *saith* Lord, Lord, but he that *doeth* God's will shall inherit the Kingdom. We have through the Christian centuries heard much of the heresy of unbelief. Our theology has more often been voluminous than luminous. Dogma has wasted our Christian energy—dogma with the accent on the *dog*.

It has blinded our vision to the fact that there is another heresy equally as blasting—the heresy of inaction, of failure to do our duty, to live lives becoming our Christian profession. The rich young ruler was such a heretic and he has had descendants spiritual in every age. We must therefore attitudinize ourselves in harmony with Christ's program, and be fruit-bearers in the spirit of a loving service. We shall in the third place need to pray. We are told that intercession for our missionaries can easily double their efficiency. Scripture commands us to pray without ceasing. The Master never fails to fellowship the man who prays. He cannot refuse His comradeship to such a man. More things are wrought by prayer than most men imagine, for "the effectual, fervent prayer of a righteous man availeth much." The man who does not pray need not be surprised to find himself losing his citizenship in the Kinglom. Prayer presupposes Bible reading and meditation. The presence of Christ becomes powerfully conscious as we unfold the Word and meditate in its precepts. Meditative, prayerful Bible study is devotional Bible study, and that is the type of Bible study we need in our day. Such Bible study is the corrective of an over-exaggerated intellectualism, the cure of unhallowed scholarship. It will deliver us speedily from the canker, the dry-rot of mere learning, with all its coldness and indifference. For when we study the Word devotionally, the Holy Spirit enlightens our minds and purifies them of all dross, utterly destroying the cobwebs of doubt and skepticism. The surrendered will, the acceptance of our place in Christ's program for men's redemption, the adoption of a system of spiritual exercise through prayer, meditation, and Bible study—these will bring us into conscious

fellowship with Jesus—a fellowship sweet and inspiring beyond the power of language to describe—a fellowship fruiting in the peace that passeth all understanding because it is not intellectual peace and so not intellectually discerned, but which floods the soul with ineffable joy, an experience sure, steadfast, immovable, everlasting. In the blessed joy of such an experience every follower of Christ becomes conscious of His living presence and all irreverence, all frivolity, all sin melts as does the dewdrop in the embrace of the revivifying rays of the sun. The realization of the conscious presence of Jesus—that it not only irreverence's cure, but also salvation's achievement for man. "Thou, God, seest me"—and I am safe—safe and happy in Thy presence. Happy the soul that experiences the blessedness of that dear companionship!

COLLEGE STUDENTS NEED THIS PRESENCE MOST ESPECIALLY!

It remains to say that we need this presence always and everywhere. It is an abiding comfort,—the hope of our youth, the strength of our manhood's years, the stay of our advancing age. But those who are College students need it most especially, because they are giving their full strength to intellectual pursuits. There is danger, serious, fatal danger that College students will forget God and lose their souls. They need most of all therefore a sense of Christ's presence that they may be able to advance intellectually without retrogression spiriually, nay rather that their spiritual progress may keep pace wih their mental outreach and development. That is why the Churches insist on maintaining their own Colleges and universities—that every fostering care spiritually may be cast about the young life of

the developing Christian as he achieves his intellectual stature. And no Christian College can be said to have discharged its full duty till its every student is committed to the program of the Christian life and engaged in the effort consciously to realize the presence of Christ in daily living. Such has been the fond hope of your Alma Mater for each of you during the four years of your residence here. At times some of you have been but dimly conscious of His presence, but we rejoice to be able to declare on this you baccalaureate day that every one of you is defintely committed to the gospel's program for men and endeavoring to realize consciously in daily experience the comforting presence of the Master. May He be your companion as you go forth to take your places in the busy whirl of this critical and crisal day! May His presence consciously sustain you in every deed and aspiration of your life! May He be able to use you, every one, in redeeming men and bringing upon the earth the beneficient reign of the Prince of Peace! And may your life-anthem have as its ever-recurring theme this gracious sentiment:

"Oh! Come to my heart, Lord Jesus.
There is room in my heart for Thee."

Christian Endeavor and the College*

CHARACTER FIRST IN EDUCATION

The separation of Church and State has been amazingly salutary in toning up the standards of the spiritual life, but equally mischievous in its effects on our educational system. In the determination to free men from the domination of sectarianism in their formative days, our forefathers wrongly concluded that religion itself is sectarianism. And in firm devotion to that judgment, they altogether eliminated religious instruction from the public school system. This does not work great hardship in the grammar and high school days, because then our children are in our homes and parents can direct their religious training, provided the parents are themselves Christian. Where they are not, disaster to character rapidly reveals the curse sure to overtake humanity when the soul is neglected. But in our Colleges, where our young men and women are removed from the benign influence of the Christian home, degeneration of the spiritual life is a constant menace and, sad to say, oftentimes a deplorable reality.

WHAT OUR LEADERS SAY

An incisive student of our public life and a fearless denouncer of its every evil, Vice-President Marshall, says: "There is too much science in the so-called educational system and too little God Almighty." The head of a great State University, Dr. W. O. Thompson, declares: "The at-

* An address by Pres. Harper before the All-South Christian Endeavor Convention, Atlanta, Ga., July 1916.

mosphere in which a boy is educated counts for much. I am in no way untrue to state universities when I say that in our day a boy might become a bachelor or a master in almost any one of the best of them and be as ignorant of the Bible, the moral and spiritual truth which it represents and the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country." The president of a great denominational university, Pres. W. H. P. Faunce, of Brown, is quoted as saying: "Half the men in Brown University are during their undergraduate days acquiring habits that will disqualify them to render any service worth while to their day and generation."

A COLLEGE COMMUNITY SHOULD BE DISTINCTLY CHRISTIAN

It has come to such a pass that some persons feel constrained to plead for one standard of conduct for College students and another for their contemporaries who are not privileged to avail themselves of the opportunity of higher education. These tender-hearted persons violate the Christian principle of obligation, for the Master taught that he who has much shall return proportionately in service. College men and women should be ashamed to allow the young people below them to live by higher standards of Brotherhood than they do. When the obligation of the man who enjoys superior opportunity for self-development to serve the man below him and to set him an example in all good things is properly emphasized and effectively inculcated in college students,—when that is done, the double standard of conduct will cease to be pleaded for and a college in any community will become a blessing and a benediction.

But that day will not come till religion is given its rightful place of pre-eminence in our educational system, for it is religion that shapes character and prompts to noble living. Scholarship is a splendid thing. The world needs scholarship, but scholarship without character, without Christian character, becomes the enemy, not the benefactor, of men. A glance at the deplorable conditions of a country like Japan where education has outstripped religion in national life is indication as to what any people invite when they exalt learning at the expense of spiritual nurture. The cry of the Orient to us today is: "You have sent us your civilization. Send us your Christ to purify it, or we are lost." Should our Christian nation lose the salt of its spiritual preservation by insistent enthronement of intellect at the expense of soul-culture, to whom would it appeal?

BUT IT CANNOT BE TILL RELIGION IS PROPERLY EXALTED

But we have seen the folly of our radicalism. We have discovered that religion is as necessary to healthful life as food. We have considered and learned that religion is not a department of life, but the very seasoning of all life; that it is not an embellishment or an accomplishment to be lugged in from the outside and put on or off at our discretion, but the very essence of the true man. In the educational life, we have seen the impossibility of educating men and women non-religiously. Our experience has shown that, in education as in personal life, we are either for or against Christ, that there is no midway ground. We are now viewing

FOR RELIGION IS NECESSARY TO REAL MANHOOD

the irreligious atmosphere of our greatest institutions of higher learning with evident alarm, and yearly our educators in many gatherings soberly consider wherein the remedy may be sought.

VARIOUS EXPEDIENTS—BUT THE CHRISTIAN TEACHER IS THE BEST ASSET

Various proposals have been made. For the grammar and high school grades, that the pupil be excused from school half a day each week for religious instruction under the tutorship of the church of his parents' choice, together with the Daily Vacation Bible School in summer. For State institutions and privately endowed Colleges, denominational dormitories with student pastors on the campus. It is expected that the denominational, or Christian Colleges will be able to care for themselves, since their very plea for existence and their only justification is that they undertake to crown intellectual development with the splendid atmosphere of the Christian life. If it could be agreed that only Christian teachers should be employed in colleges and universities, the whole matter would resolve itself, because the Christian teachers would provide a genuine Christian atmosphere, and such an atmosphere guarantees vigor and healthfulness in spiritual life. Christianity is caught rather than taught, tho' the teaching has its place. Colleges do well to have definite courses teaching the Christian ethical system, but the most effective spiritual instruction will be gathered from the personal example in Christian living of the teaching staff. Let us not forget that the teacher's personality is 90 per cent. of education's value, and text-book instruction only one-tenth. Our witnessing for Christ makes disciples for Him, and not our lip-service.

WE MUST CONSERVE CHRISTIAN ENERGY TOO

We must not only be careful that the Christian life of College students be conserved, but we must also see to it that their Christian life is centered in the Church. Many who will assent to all I have said heretofore, will at this point dissent. Let me repeat it: The Christian life of College students must be centered in the Church. Why? Because Jesus declared that the gates of hell should not prevail against His Church. Or, to state it positively, the Church of Jesus Christ is to take hell captive and destroy it. Such power is not promised to any other organization. Neither the Democratic nor the Republican party, and certainly not the Progressive Party has such assurance of victory. Neither the German nor the English nations dare entertain such hopes of service to mankind. Only the Church shall redeem men and society. The church is at the centre. The colleges must no decentralize the spiritual life of their students. That this principle, rather that this imperative, will call for discriminating statesmanship so that in our effort to escape the Scylla of irreligion, we may not perish in the Charybdis of sectarianism, there can be no doubt. But we must produce the statesmanship. The denominational colleges, by divesting themselves of every vestige of sectarianism, are already solving the problem. In many a one of them men and women of all Christian faiths are free and unhampered in worshipping God according to the dictates of their own conscience, but with the insistence everywhere evident that it is man's duty to worship God and that he is not a complete man unless he does. The religious freedom in our denominational Colleges is a marked tribute to the growth of Christian fellowship in our day. Our State and

privately endowed Colleges must find a way to conserve the Christian life in its purity and to do it with the Church at the centre as its inspiration and power, or we shall radically reconstruct these institutions. They must never forget that religious freedom can never degenerate into freedom from religion without desolation and death to the dearest things in life flocking in as swift accompaniments.

AND TRAIN OUR STUDENTS TO LEAD IN THEIR HOME CHURCHES

But I would go further and maintain that our higher educational system is under obligation to return its students to their home communities trained to serve the interests of the Kingdom there more effectually than when they went away from home. As a matter of fact, College students most often return to their homes out of touch with the institutional life of the church in the community. Many Colleges do not have Sunday-school, and this institution is fundamental in the life of the home Church. Practically none of the colleges have Christian Endeavor Societies, only about 100 in the United States, with about 3,000 members, whereas this institution also is fundamental as a spiritual force in the local congregation. Our Colleges have the Y. M. C. A. and the Y. W. C. A., and certainly a College president would not belittle these noble institutions, so beneficent in their influence on student life. But these institutions are independent of the Church, and outside of Colleges are found chiefly in large centres of population. When the College man, skilled in Y. M. C. A. work, returns to his home and finds no Y. M. C. A., he realizes at once that his College religious training has been, to say the least of it, exotic. A readjustment is necessary, and he is not able often to

make it. Thus is the reputed indifference of College men and women to the claims of the Church accounted for in the kind of institutional religious training they receive while in College. Let us get the picture before us: Often there is no Church (always so in any College than that founded by a religious body); and even if there is a church, very seldom is there either a Sunday-school or a Christian Endeavor Society; in their stead, there is the Y. M. C. A. and the Y. W. C. A., separate and unrelated to the Church. Such conditions can but produce persons indifferent to the Church.

AND SO CHRISTIAN ENDEAVOR IS NEEDED

We Christian Endeavorers think we readily discern the remedy for this situation. Our Society is designed to develop Christian workers who shall be intensely loyal to the local Church and broad in their fellowship with all God's people. We are sure therefore that the Colleges need us to give thir students training in loyalty to the Church, which is now their crying lack. We are sure also we need them, that our works may include in their fellowship an even larger number of the bright ond promising young leaders in our national and Christian life.

THE SERVICE IT CAN SUPPLY

Are we Endeavorers then to call for the elimination of the Y. M. C. A. and the Y. W. C. A. from our Colleges? Not at all. But we are to tender our services in connection with theirs. "But," says the thoughtful man, "does not Christian Endeavor duplicate the work of these Christian Associations?" We must admit that these organiza-

tions have learned a great deal from us and that much of our work is undertaken by them, but that there is a place for us we will stoutly urge. It is true that the Christian Associations maintain prayer meetings, conduct Bible study classes, and engage in social service work. We will co-operate with them in this work and not undertake to supplant them. We will insist that their prayer-meetings will be richer in spiritual uplift if both sexes are admitted and, if they will try out our suggestion, they will know we are right. We will insist on Bible study that exalts Christ and the Church and that cares less for the opinions of scholars than it does for the sacred Record. Social service we have always believed in as fundamental in Christian life. Dr. Clark announced this principle a generation ago. His was the voice in that day crying in the wilderness, but men have heard and embraced the idea until in our day the dominant note in Christian effort is social service. We will be true to our principles, rejoicing that they have found such ready endorsement in the community, and we will insist that it shall be *Christian* social service. We will not be content with warming men's feet, feeding their bodies, cleansing them with water and soap. We will know that a man's soul cannot be converted when his feet are cold, but we also know that warming a man's feet, while greatly helping his *sole,* cannot save his *soul,* and that is the part of him that we want saved, since it is of more worth than all the world. Soup and soap we will distinguish from salvation. Social settlement work we will commend, but we would much prefer the exaltation of the Church in all uplift work, since only through it can genuine uplift come. Men may relieve suffering by benevolence, but uplift will transform benevolence into service and is possible

only through Christ. The Dark Ages were the most benevolent in history. Personal service in the name of Christ is the only benevolence that blesses servant and served and permanently relieves the poverty of men by bringing the soul into conscious fellowship with God.

ITS PRE-EMINENT PLACE

But there is one phase of College life in which we can be pre-eminent and that is in the realm of evangelism. I know a College that tested this out last year. The Y. M. C. A. and Y. W. C. A. were both on the field when Christian Endeavor arrived there sixteen years ago. Each organization held its own prayer-meeting, that of the Endeavor Society coming in the place of the regular evening preaching service. A powerful prayer-meeting it was too. But somehow the feeling kept growing that the Christian Endeavor Society was not definitely filling a distinctive place in the College life. It was decided to use the second and fourth Sunday evenings for evangelistic purposes, keeping the other Sunday evenings for the regular Christian Endeavor prayer-meeting. The Endeavorers did not take to the innovation very avidiously. Some openly opposed it. College students are very conservative in such matters. Some times an out-of-town speaker would come, but more often some one of the Society's members would be asked to give a message of evangelistic note, with opportunity for witnessing for Christ to follow. In April an unprecedented thing occurred. A revival started among the students, with one of their number doing the preaching, having been chosen by a group of secret service workers after a ten days' season of prayer and devotional Bible

study for an hour a day in addition to their regular Quiet Hour period of worship daily. The meeting lasted for ten days with increasing power. The very woods around the campus reverberated with the prayers of those who were earnestly seeking the Lord's way. Dormitory rooms and College offices became sanctuaries of prayer and the institution was mightily transformed. This College knows now that Christian Endeavor's place in its life is distinctively and definitely evangelism.

THE CONCLUSION OF THE WHOLE ISSUE—WHAT TO DO

The United Society could do no greater thing for our Colleges in their effort to keep their atmosphere exhilaratingly pure and wholesome in its Christian influence than to create a literature of method for evangelism in Colleges and to place a College secretary in the field for the propogation and development of this work. This is our Society's distinctive mission to the institutions of higher learning, while also it should generously supplement the Christian Associations in their regular undertakings and constantly fulfill its doctrine of exalting the Church and the Christ of the Church in accordance with our heaven-born principles. That such work is needed there can be no doubt. That the Society of Christian Endeavor is able to do it, its splendid record of achievement in every line of work it has heretofore in every nation undertaken is sufficient guarantee.

Faculty Additions

Rev. N. G. Newman, A. M., D. D., is to become College pastor with the first day in September. Dr. Newman is an Elon man and took his graduate work in the University of North Carolina and the Divinity School of the University of Chicago. He has filled the strongest pulpits in the Christian Church, for the past four years being College pastor at Defiance, Ohio. President McReynolds of Defiance College writes: "We exceedingly regret to lose Dr. Newman. He is a strong preacher, a splendid teacher, and a Christian gentleman of the finest type. He will grace your campus and be a great addition to your faculty." Dr. Martyn Summerbell says: "Sorrow is universal at Defiance at the prospect of Dr. Newman's departure. The pastoral and College relation has been ideal." But Dr. Newman needs no introduction. When it is said that he is a brother to Dr. J. U. Newman, Elon's Nestor, enough has been said.

Miss Ida B. Jenkins, Glasgow, Ky., prepared in the art schools of the West and graduate of the University of Chicago Fine Arts Department comes to the head of the Art Department. She has taught many years and done work of a high order in landscape and portraiture.

Miss Edna E. Constable, Lake Landing, N. C., becomes teacher of Violin and assistant in piano. She has maintained the College Extension Bureau in Burlington during the summer and has delighted all with her superior work.

Mr. Orville Crowder-Miller, Boston, Mass., graduate and post-graduate of the Curry School of Oratory,

Boston, for the past two years, comes as the head of the Department of Oratory and Public Speaking. Mr. Crowder-Miller's attitude toward his profession is sanely indicated in this sententious phrase. "I do not teach Elocution; I teach Expression. I use the within-out method. My major key is B♮—natural."

Prof. Russell A. Campbell, A. M., a former member of Elon's faculty, is to return this year as head of the Department of Political and Social Science. Professor Campbell is a natural-born teacher and a Christian gentleman of rare tact.

Faculty Notes

President Harper has been on the Hill this vacation when he was not busy elsewhere in the College interests. He has spent nearly every Sunday filling engagements with churches and Sunday School Conventions. He filled a week's engagement with the Executive Board of the American Christian Convention of which he is a member, another week with the Seaside Chautauqua and School of Methods, Virginia Beach, Va., and is soon to fill another engagement with the Winona Lake Bible Conference. He is also to attend the Eel River (Ind.) Conference and that of the Virginia Valley Central.

Dr. T. C. Amick was professor of Mathematics at the A. and E. College, Raleigh, N. C., during June and July. He was in his glory there, making the intricacies of his chosen theme easy to the budding school-ma'ams of the Old North State.

Dr. E. E. Randolph taught Modern Languages during the Summer School of the Appalachian Training School, Boone, N. C.

Dr. W. C. Wicker and Prof. F. F.Myrick have done special graduate work at Columbia University, New York City, this summer.

Professor A. L. Hook as usual has vacated as a graduate student in his favorite realm of Physics at Johns Hopkins University.

Dean E. Oscar Randolph has spent the vacation on the Hill, pursuing special investigations among the rocks and plants of the vicinity. He has been

honored with the Lit. D. degree. No man deserved such honor more.

Dr. J. O. Atkinson has delivered addresses in many places. He gave six addresses at Virginia Beach, Va., and was the central figure in the memorial service to Dr. A. W. Lightbourne, Dover, Delaware.

Dr. J. U. Newman has had an operation in his nasal cavity this summer, but he is now fully recovered and will dispense Greek and Bible as usual beginning September 5.

Dean Bessie Urquhart has summered in Ontario; Miss Ava L. B. Dodge at Chautauqua, New York; Mr. Edwin M. Betts, at Montreat, N. C.; Mr. Floyd Alexander at Charlotte, N. C., singing for the First Presbyterian Church; Prof. W. J. Cotten in Eastern Virginia; Prof. W. L. Kinney, here, there, everywhere, anywhere, any time; Miss Mabel Harris, in Philadelphia and at Henderson, N. C.; Mrs. Florine Peace, at Creedmoor; Mrs. Rose Machen, at Palmer Springs, Va.; Mrs. Sadie Jones at Millboro Springs, Va.; Mrs. Thyra Swint, in the Alabama Mountains.

The other professors and officers of administration have been on the Hill, planning for the resumption of their work in September.

It is remarkable that no member of Elon's Faculty has died during 27 years and that some of the professors who were here when the College bell first tolled are yet active in her service.

Courses in Public Speaking and Oratory

Mr. Orville Crowder-Miller announces the following courses for his department for 1917-18. The completion of three years will yield a certificate; of four years a diploma. The requirements for entrance are the same as for the College classess.

PUBLIC SPEAKING I.

Vocal Expression—(Oral English)—Theory.
  a. Text—"Foundations of Expression"—S. S. Curry.
Qualities of Voice and Harmonic Training. Programs.
Vocal Expression—
  a. Story Telling.
  b. Extemporaneous Speaking.
  c. Lyric Spirit.
  d. Parables of the Bible.
  e. Epochs of Literature.
Oratoric Thinking.
Recitation and Criticism.
Public Speaking.

PUBLIC SPEAKING II.

Vocal Expression—Theory,
  a. "Lessons in Vocal Expression"—Dr. S. S. Curry.
Voice, Harmonic, and Pantomimic Training—Problems.
Oratoric Spirit—
  a. Preparation of Excerpts of Great Orations.
Personation and Participation.
Recitation and Criticism.
Public Speaking.

PUBLIC SPEAKING III.

Voice, Harmonic, and Pantomimic Training—Problems.
Oratoric Thinking—(advanced)—
  a. Original Orations.
  b. Construction.
Debate—Principles of—Practical Debates.
Platform Art—Characterization and Impersonation.
Modern Drama and Novel.

Recitation, Criticism, and Methods of Teaching.
Public Recitals.

PUBLIC SPEAKING IV.

Voice, Harmonic Training, and Pantomime.
Oratoric Spirit—(advanced)—
    a. Style in Oratory.
Debate and Original Essay.
Stage Art—Dictation and Criticism.
Modern Drama and Novel—Cutting and Arrangement of.
Recitation, Criticism, and Methods of Teaching.
Public Recitals.

In addition to these courses Mr. Crowder-Miller is to give a course for those young men who expect to appear on the College rostrum at any time during the year. This course is required for such young men and costs $10 the year. This course will count for History, Social Science, Education, German, or French as required in the regular courses.

1. Vocal Expression—(Oral English)—Theory,
    a. Lectures—by instructor.
    b. Text—"Classics for Vocal Expression," S. S. Curry.
2. Voice and Harmonic Training.
3. Oratoric Spirit—
    a. Extemporaneous Speaking.
    b. Preparation of Excerpts of Great Orations.
    c. Debate—Principles of—Practical Debates.
    d. Original Orations and Essays.
    e. Style in Oratory.

Note: General outline of study for a Special One Year Course in Public Speaking—(three hours per week.)

This course aims to give only a general study of the subject, and will at no time be recommended as sufficient to prepare one to teach the subject.

It is designed to make one speak more easily and naturally before the Public.

Still further, Mr. Crowder-Miller will attend the sessions of the young men's literary societies alternately to assist them in their debating and other public speaking work.

New Courses in Violin

Miss Edna Constable announces the following Violin courses for next year. The requirements for entrance are the same as to the College classes. The cost of instruction is $50 the year. Three years study will yield a certificate; four years a diploma.

Violin pupils will have special advantages in ensemble work with the College Orchestra and Glee Club.

VIOLIN I.

Gruenberg's Foundation Exercises.
Kayser's Books Nos. 1 and 2.
Technic—Trills—Major and Minor scales, one octave. 1, 2, 3, 4 notes to a count, M. M. 80.
Pieces by Dancla, Haesche, Brahms, Renard.
Thorough mastery of first three positions.

VIOLIN II.

Progressive Studies by Gruenberg, Volume I.
Sitts Books Nos. 2 and 3.
Technic—Trills—Major and Minor Scales, two octaves, 1, 2, 3, 4 notes to a count, M. M. 100.
Concerto by recognized composer.
Pieces by Beethoven, Ernst, Vieuxtemps, Wieniawski, Saint Saens.

VIOLIN III

Progressive Studies by Gruenberg, Volume II.
Studies from Hermann and Dont.
Technic—Trills—Major and Minor scales, three octaves, 1, 2, 3, 4 notes to a count, M. M. 116; Double Stoppings.
Concerto by recognized composer.
Pieces by Drdla, MacDowell, Blockx, Elman, Massart.

VIOLIN IV

Progressive Studies by Gruenberg, Volume III.
Studies from Kreutzer and Rode.
Technic—Trills—Major and Minor scales, three octaves, 1, 2, 3, 4 notes to a count, M. M. 132; Double Stoppings.
Concerto and Sonata by recognized composer.
Pieces by Paganini, Kreisler, Ysaye, Charles de Beriot.

Military Instruction and Drill

Elon has been in constant communication by correspondence and personal interview with the government officials charged with our conduct of the great war since it began. The College expects to do its bit. It has already given of its sons and daughters in copious sacrifice for the personnel of the war. It will give yet more, should the bloody carnage continue.

As to military training, the government officials and the Council of National Defense advise drilling and the regular pusuit of college courses. The College courses in Chemistry, Physics, Geology, and Applied Mathematics have a direct military bearing on the present war, which is pre-eminently a conflict based on science and learning. In addition, the following course of three hours per week is to be given. It will count toward a College degree and can be substituted for German, French, History, Social Science, or Education in the prescribed requirements for any degree. The course will be elective.

Military Science I

This course will include Military History, The Military Policy of the United States, Principles of Universal Training, The Organization of the United States forces and of other countries, and An Outline of the Kind and Amount of Instruction Necessary for the Training of Enlisted Men and Officers in Modern Warfare. Three hours per week throughout the year.

Military Drill

The College has always used the United States Army Drills in its regular gymnasium class instruction. This will be enlarged this year to include mass formations on the campus, in accordance with definite instructions from Adjutant General W. T. Johnston of the United States. General Johnston writes: "It is thought, at this time, that great stress should be given to physical drill, in which oll students should participate for at least half an hour a day. Koehler's Manual of Physical Drill, if properly taught, is excellent, not only for building up the body, but as a purely disciplinary drill."

The College battalion will have as its officers the Elon men who were in training as officers at the various training camps and are waiting to be commissioned for active service. The drilling will be under the direction of Coach Johnson and Capt. H. E. Jorgenson. Moss' Manual of Military Training, a much more complete Manual than Koehler's, is also to be used in the work, as also The Plattsburg Manual, The United States Army Field Service Regulations, and The Small Arms Firing Manual.

The drilling will be elective and will substitute for the regular gymnasium work required for any degree at Elon.

The Colleges and the War

With President Wilson declaring it would be a national calamity to close the Colleges even temporarily;

With Secretary Baker urging that learning's lamp must not go out, must not even be dimmed;

With U. S. Commissioner of Education Claxton writing the College presidents they will not be unpatriotic to ask for the exemption of their students who are doing creditable work;

With the lamentable condition in which Canada and the other warring nations find themselves because they depleted their Colleges in the first stages of the conflict staring us in the face;

With the awful blunder of the South in closing her colleges during the Civil War still challenging us to profit by our former sad experience;

With the knowledge that this war is not to be won by masses of men, but by intelligence, that American wit, not American blood, that American scholarship, not American dollars will render the world safe for democracy, constantly before our minds;

With the further knowledge that we must supply the leadership of the world when the war is over, because the flower of manhood and womanhood of Europe is dead or broken in body and spirit, spurring us on in our educational zeal;

Surely the American youth never had such a challenge as now to go forward in life-preparation. The Colleges ought to be crowded this year and they will be, provided parents and young people take the long view of this awful situation.

Provided, yes, *provided,* that is the word. But

alas! many will not take this view. They will prefer to await the further call of the selective draft rather than to postpone its operation in their case to the very latest minute by proving to the government that they are getting ready to serve it intelligently and efficiently when the demand finally comes to them. The men who take the long view, which is also in the final analysis the genuinely patriotic view, the men who come to College this fall expecting to do their precious bit later, will either rank high in military service or rise to prominence should they escape military service, as world-reconstructors when the war is over.

It is a question of the trenches now and early death or of larger service as leaders in the war or in civil life later.

Let every man be fully persuaded in his own mind.

Miscellaneous Items—Note Carefully

WHAT TO BRING

All students should bring pillows and pillowcases, sheets, quilts, blankets, counterpanes for their beds. They should also bring towels, napkins, and toilet soap. Everything else is furnished. Bed-clothing should be for double-beds, unless it is to be used in the Alumni Building.

WHEN AND HOW TO COME

Students should arrive at the College on September 4th. The College opens on the morning of September 5th and every one should be at the first chapel service that morning, immediately after which the regular work of matriculation, registration and classification is begun.

Students from Eastern Virginia will leave on the morning S. A. L. train for Henderson. There they will change cars, off one train on to another, for Durham, union station, where after about 40 minutes they will board the Southern west-bound train for the College, arriving at 6:32 p. m. They should buy their tickets straight through and have their baggage checked through. Through tickets will be on sale at Norfolk, Portsmouth, Suffolk, and Franklin. The train passes Suffolk at 9:41 a. m. Those desiring may come over the A. C. L. via Rocky Mount and Selma, arriving at 6:32. Those coming over the Southern have to leave the night before and come via Danville and Greensboro, arriving at the College at 8:55 a. m.

Students from Eastern Carolina, South Carolina, and other Southern States, will arrive here at 11:28

a. m. or 6:32 p. m. They may come at 5:44 a. m., but should send notice ahead if they intend so to come, that they may be met at the station.

Students from Western Carolina, the Virginia Valley, West Virginia, and other Northern and Western States will arrive at the College at 8:55 a. m., or 4:43 p. m. They may arrive at 1:20 a. m., but should send notice ahead if they intend so to come, that they may be met at the station.

Students will be met at the incoming trains by members of the Faculty, representatives of the Senior Class, and committees from the Y. M. C. A., Y. W. C. A., and Christian Endeavor Society.

WHAT TO DO AFTER YOU ARRIVE

Give your baggage check to the Faculty officer or baggage man asking for it, with your name written on the back of it, and the name of your Dormitory.

Go to your room and get installed. Get acquainted. *You will have a hard time not to get acquainted here.* Have a jolly good time with your fellow students till Wednesday morning, September 5th.

At eight o'clock on the morning of September 5th, go to the chapel exercises in the College Auditorium.

Immediately after the chapel exercises, go to the President's private office for registration, bringing your Certificate of Admission and your ten dollars with you. If you did not fill out an Application Blank, fill out one and then get your Certificate of Admission. If you have lost your Certificate of Admission, or misplaced it, call for its duplicate.

Present your Certificate of Admission to the Bursar, who will also ask you for your Application for Admission. Pay him your ten dollars and get your registration card. Then follow the old student who

is conducting you to the various Professors' rooms to have your work put on your card.

Then go to the Library and buy your books. Then go to work.

For catalogue or other information address

PRESIDENT W. A. HARPER,
Elon College, N. C.

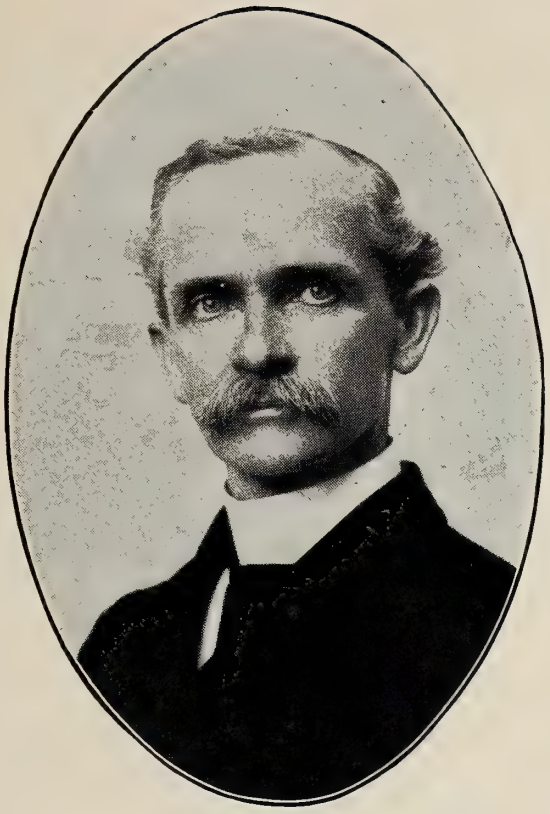
☞*Fall Term of Twenty-eighth Annual Session opens September 5. Students should arrive on September 4.*

☞*Student body limited to four hundred—a splendid advantage for scholarship and character development.*

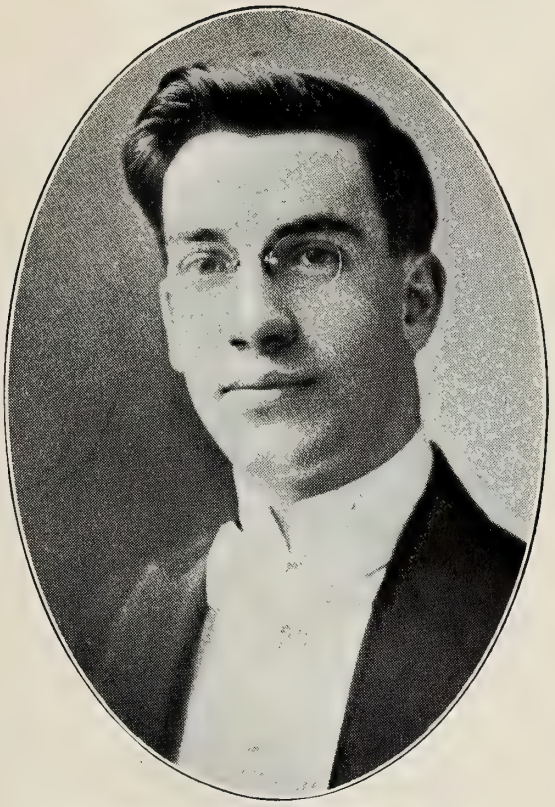
☞*Remember Our Prices are "Before the War" Prices.*

☞*Remember that Elon places Christian character first, always first as the glorious crown of the truly educated man or woman.*

☞*Remember it was the Duke of Wellington who said: "Educate men without religion and you make them but clever devils."*



REV. N. G. NEWMAN, A.M., D.D.,
College Pastor.
He will be Installed Sunday Evening, Sept. 9, 1917



MR. ORVILLE CROWDER-MILLER,
Boston, Mass.
Newly Elected Professor of Oratory and Public Speaking in Elon College



ELON SAMMIES

Many Other Such Groups of Elon Men are to be Seen in All Parts of the World, Warring for Human Rights, Glad to Do Their Bit. Alma Mater's Blessings on Them—Ever.

Elon and the High Cost of Living

Elon has always prided itself on its reasonable rates. It plans next year to maintain "before the war" prices for board and living. That means that the intention is to make table board in the College Dining Hall $108. In the Men's Co-operative Hall last year it was but $73.50. In the Ladies' Co-Operative Hall it was last year $53.25. These co-operative halls are conducted on a cost basis. The cost this year will be kept to where it was last year—that is our determination and firm expectation.

How is it to be done? The College has practically insured that it will be done by volunteering on the first line of defense during the summer. That is to say, large quantities of vegetables have been grown on the College farm and the land near by which could be leased for the purpose, and an up-to-date cannery installed. Thousands of gallons of canned goods and hundreds of bushels of various kinds of beans, peas, and potatoes have been stored.

This is College patriotism. Elon has done her bit and done it well. She will in 1917-18 maintain her long-cherished purpose—*To Place Higher Education As To Cost Within The Reach of All.*

ELON COLLEGE NEWS BULLETIN

Published to Further the Cause of Education, and in the Interest of the Elon College Extension Bureau

Vol. I. No. 8 *ISSUED WEEKLY BY ELON COLLEGE, ELON COLLEGE, N. C.* Aug. 2, 1917
President W. A. Harper, Editor. Address all communications to him.

RELEASED FOR PUBLICATION ON RECEIPT. CREDIT SHOULD BE GIVEN.

Entered as second class mail matter June 14, 1917, at Elon College, N. C., under Act of Congress August 24, 1912.

THE SELECTIVE DRAFT.

On June 5th more than 10,000,000 of our nation's best men enrolled themselves in obedience to the law and in response to a genuine desire to rid the earth of Prussian autocracy. They hold themselves in readiness at their country's further call to take their places in the Liberty Army, to make the world safe for democracy.

On July 21st more than a million of

these noble sons of America were called by process of the selective draft to be the vanguard of our citizen army to do their bit in bringing freedom to all mankind. These noble men will respond like the noble men they are, and the world will stand aghast at the tale of their heroic accomplishments. These men will fight not for themselves, nor yet for their country's aggrandizement, but for human brotherhood and individual liberty for all men. It is a grand spectacle. Nothing like it ever happened in the annals of mankind. God speed them and bless them as they go!

That Other Draft.

But I am thinking just now of that other selective draft, imperious, relentless, ceaselessly operative, inescapable, from which there is no exemption for any man. I mean the selective draft of life. It knows no pity, no exemption basis. Every man must face the firing line. He will be rated patriot or slacker according as he delivers the goods. Nor is there favoritism. Neither birth in a high place nor great riches nor influential connections can secure you a commissioned officer's station under its operation. Dead-sure, equable justice to every man according to his deserts—that is the price of promotion and of official station under its exacting standards.

How It Can Be Met.

The pressing query for every man or woman—for women, too, enlist under its banner—is: How can I meet this life-draft best? There is but one answer—Prepare for a large service by a large preparation. Two friends are now through high school. One decides to go to work, the other to College. Both devote themselves wholly to their callings. A quarter-century has

passed. The boy who went to work is holding his own, in a nip and tuck struggle for existence. The other man is a Josephus Daniels, or a Lloyd-George, or a Kerensky. The difference is to be explained not in ability, but in preparation. There is nothing like four years in College to give wings to life's possibilities. It transforms pigmies into giants, little folks into big ones, to place them in their formative days under the liberalizing, uplifting, manhood-generating spirit of a noble Christian College.

My Bit Now.

Your precious bit now, since you are under the statutory age or have not been drawn, your precious bit is to spend the days in preparing yourself for a large service in the days to come. Theodore Roosevelt has struck off in trenchant phrase the duty of the hour, when he said in Pittsburgh last week: "This hour does not demand self-sacrifice, but service. Get ready to do your bit." The supreme duty, the consecrated path of patriotism for every American youth now is the use of the time in gaining such a conception of life and human needs as will qualify for highest service when the work of world-reconstruction begins after the war has been terminated. Experience demonstrates that there is but one source of this conception—a College education. Those who act on that tip will do the noblest bit now.

THIS HOUR DEMANDS THAT YOU SLACK NOT. GET READY FOR LIFE'S SELECTIVE DRAFT. PREPARE TO HELP REBUILD THE WORLD THAT IT MAY BE FOREVER SAFE FOR DEMOCRACY!

GO TO COLLEGE—THAT IS YOUR BIT!

GO TO COLLEGE—THIS IS YOUR PATRIOTISM **TODAY!**

ELON OFFERS YOU—

1. A $300,000.00 plant.
2. Every modern convenience.
3. At "before-the-war prices".
4. A faculty of twenty-eight specialists.
5. Association of 400 noble fellow-students.
6. Two splendid gymnasiums.
7. Laboratories of latest appointments.
8. Opportunity to remove all high school deficiencies and yet go on with your College studies.
9. An ideal business course.
10. A superb equipment for the teaching profession.
11. Very best instruction in Music, Art, Domestic Science.
12. Unsurpassed courses in Expression and Oratory.
13. Clean athletics; absolute absence of rowdyism.
14. A reputation for scholarship enjoyed by few colleges.
15. A health record unparalleled—eleven years without a single death or serious illness.
16. A climate of health-producing power, genuinely invigorating.
17. An environment distinctly College. Elon is a College town.
18. A home-like atmosphere of rare charm.
19. Physical and military training free.
20. The beautiful, lovely Elon Spirit—the blending of the Fatherhood of God and the Brotherhood of Man in personal and social life—a moulding spirit of delightful fruitage in student character development.

Write us about these matters and address your letter to—

Pres. W. A. Harper, Elon College, N. C.

"The Most Moderate Rates in the South"

ELON COLLEGE NEWS BULLETIN

Published to Further the Cause of Education, and in the Interest of the Elon College Extension Bureau

Vol. I. No. 9 *ISSUED WEEKLY BY ELON COLLEGE, ELON COLLEGE, N. C.* Aug. 9, 1917
President W. A. Harper, Editor. Address all communications to him.

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Entered as second class mail matter June 14, 1917, at Elon College, N. C., under Act of Congress August 24, 1912.

ATTENTION, PATRIOTS!

Patriotism, genuine, universal, unalloyed—that is America's pride, her cherished boast, her noble heritage. The world-war upon which we have entered in the spirit of an international calvary, has abundantly demonstrated that we are not the luxury-besotted people the Central Powers conceived us to be. Our nation has rallied to the crisis with a resolution

unparelleled in human history. Patriotism is on fire in America. We are not thinking in these days so much of the land of the free and the home of the brave as of our desire, our determination that every land shall be safe for the free and the brave. We want nothing for ourselves in this Titanic struggle with Prussianism. Our joy it is in this hour of supreme world-sorrow to give ourselves freely, willingly, completely, and our all, that the world may be rendered safe for the "life, liberty, and the pursuit of happiness" declared in our Declaration of Independence to be the inalienable rights of man.

A New Type of Patriotism

The old Roman used to say "it is bliss to die for one's country." The Romans acted on that principle and so Rome died, died because her men counted it their greatest service to die. Americans, too, are willing to die for their country, for any country that needs their death. But they realize that there is another type of patriotism than the dying kind—and a higher. It is living patriotism—the patriotism that says my aspiration is to invest my life to best advantage in service to my country. And America shall live, shall live so long as this living patriotism stirs her sons and daughters to heroic service with their lives on her behalf.

Where Found This Fall.

This new type of patriot will this fall be found in our American Colleges. Our Colleges should this fall be thronged with knowledge-seekers. They will be there to fit themselves to live full, complete lives for their country's and humanity's

sake. If later they are called to the colors, they will be able to render a great service as soldiers by reason of their superior intelligence. If they are permitted to round out a full life in living service, it will be the service of trained, efficient leadership. There never was such a time as this to challenge young people to go to College.

A Universal Service

In the service of this patriotism, no selective draft, but universal conscription will be exacted. Women too will be called to the colors. Many women have been restive for larger opportunity to serve. The new patriotism will supply them full and free challenge. Women must take the places, in many instances, of men in professional life, in business, in education, in Church, in industry, in State, when this war is over. We must supply the leadership of the world. We will supply it, and our trained, educated women will help. They cannot be properly efficient unless they take advantage of these fruitful days for preparation. Every young woman whose heart inclines her to noble endeavor—and what woman's heart beats to any other chord?—should be in College this fall. This is woman's hour—the hour of the educated womanhood in service to humanity.

The Real Slackers

The real slackers will not be those who by some trick escape military service. They will be the young men and the young women, who not having been called to service as yet, decide to remain out of College and so waste their precious opportunity to render country and humanity the gracious benediction later of a full and efficiently trained life. Those who neglect the call of the new patriotism—they are slackers. Don't be one.

We Are In The Midst Of New Times. A New Type of Patriotism Is At Hand. I Will Prepare Myself To Serve While I Can. Put Me Down As A 1917-18 College Patriot. I Will Do This Bit For Country and Humanity.

MILITARY TRAINING AT ELON FOR 1917-18.

It is the duty of every College in this hour of world-crisis to do its bit to give its students military training. In the gymnasium classes here, the army regulation drills have always been given, but this year the work will be enlarged to include mass formations on the campus, and a course in military science is to be offered, for which class credit will be given. This work will be under Coach Johnson, Captain H. E. Jorgenson, and several Elon men who took the Officers' Training at the various training camps.

The College authorities have been in close touch with the government officers and department heads in arriving at this decision. The Adjutant General of the United States, W. T. Johnston, writes to the President as follows: "It is thought, at this time, that great stress should be given to physical drill, in which all students should participate for at least half an hour a day. Koehler's Manual of Physical Drill, if properly taught, is excellent, not only for building up the body, but as a purely disciplinary drill.

"A course in military science is also suggested. It should include lectures on Military History, the Military Policy of the United States, Principles of Universal Training, the Organization of the United States' forces and of other countries, and an outline of the kind and amount of instruction necessary for the training of enlisted men and officers in modern warfare."

In accordance with this letter from the Adjutant General the College will govern itself, adding other features as the government shall direct.

In this connection also it should not be forgotten that the science courses of the regular curriculum, particularly those in Chemistry, Physics, and geology, and the courses in Applied Mathematics are really and vitally true military training, in this day when science and learning are wedded to warfare and when the army of the most intelligent soldiers rather than the army of mere numbers is destined to win the war.

This special military instruction will be free, but elective.

Here again Elon is glad to do her bit.

For all particulars with reference to enrollment here, cost, etc., address

Pres. W. A. Harper, Elon College, N. C.

"The most moderate rates in Dixie."

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BULLETIN OF ELON COLLEGE

ELON COLLEGE, N. C.



JUNE, 1918

BULLETIN ISSUED QUARTERLY

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BULLETIN

OF

ELON COLLEGE

1918 COMMENCEMENT AND PATRIOTIC NUMBER



ELON COLLEGE, N. C.

JUNE, 1918

CENTRAL PUBLISHING CO., INC.,
RICHMOND, VIRGINIA
1918

Dedicated

to the

Elon Men and Women

Who Are Serving the Cause
of Freedom and Right
with The Colors.





By Way of Beginning.

The College year 1917-1918 was a memorable one. An atmosphere of unrest and heart-searching characterized it throughout. A new emphasis was given to life, and a deeper meaning. The explanation is the World War in which we find ourselves arrayed.

Elon, since the declaration of hostilities, has thought and lived in terms of the giant conflict. Every student has tested his ideals and his life in the new demand of patriotic service entailed by the war.

Early in the Fall Term the men of the College adopted a "College Man's War Creed," that attracted wide and favorable attention. At Easter the ladies of the student body, having been arduously engaged in Red Cross work throughout the year, adopted a "College Woman's War Creed." Both these creeds are reproduced herein.

The Student War Friendship Fund assigned Elon $750. We readily raised it and went joyously "over the top," raising nearly $800. And every student and Faculty member opened a War Savings Stamp account. Many also purchased Liberty Bonds, each issue being liberally subscribed for here. The College plant has been tendered the government for use in special and technical training, free of charge, during the vacation this summer. It is not certain that it can be used, but the offer typefies the spirit that animates the institution throughout.

The Military Instruction and Drill Work next year is scheduled to be under the direct supervision of the War Department. The work will be optional, and those making good will be given proper rating when the Government in due order calls them.

The College has sent of its sons and daughters to the Colors, 394 men and two women. Their names are printed in this Bulletin. We shall increase the list as others are reported to us from time to time and as the war advances. Any one who knows of an Elon graduate or former student, now with the Colors and not included in this list, will greatly oblige by reporting the fact to the President.

On Commencement Day, May 28th, a service flag was unfurled by His Excellency, Hon. Thomas Walter Bickett, Governor of North Carolina, following his great patriotic address, honoring the noble patriots who now represent Alma Mater in the battle-fronts "over there." Hon. E. S. Parker presided and Judge W. M. Bond, who had adjourned the Alamance County Superior Court in order to be present, made a thrilling address, following the Governor's oration.

The President's two messages to the students, on the opening Sunday in September and the closing Sunday in May, both treated the relations of College men and women to the war. They too are given in this War Number.

In conclusion, let it be said that Elon has been glad to suffer in these crucial days. She is said to have been the first College to lose by death in the National Army one of her noblest sons. She will suffer even more as the fell destruction continues to envelope all with "the red ruin of hell." But Elon does not forget her duty

also to train those who are not called, for larger service in the coming days of social reconstruction. It is the duty of every young man under the selective age or disqualified by any physical weakness to regard his exemption from military duty as a challenge to give himself the very best intellectual training possible. And our young ladies, they will certainly be found in our Colleges preparing themselves to fill the great responsibilities that assuredly await them when the war-drums cease to beat.

Glad to have suffered in freedom's cause and glad also to be in position to invite all who sense their present duty in a complete life-preparation to seek it within her walls, Elon sends forth this her War Bulletin, feeling sure that all who know and love her will rejoice in the ready adaptation to changed conditions which its pages reveal.

Credit for Farm Work.

The College Board of Trustees, willing always to do all possible to help win the war, and anxious in particular to stimulate agriculture this summer, have agreed to credit any Elon former or new student of next year's student body who shall work on a farm this summer with three hours toward graduation.

Let all interested in the larger life and preparation for it at prices practically those of "before-the-war days," address, for full particulars,

President W. A. HARPER,
Elon College, N. C.



Four years ago Elon limited her enrollment to 400. She attained her maximum enrollment even in 1917-'18, —evidence this of the large confidence she has achieved in the public mind.



Twenty-ninth annual session begins Wednesday, September 11, 1918.



A whole year in College for from $140 to $230. Can it be matched?



Christian character, first and always, at Elon.



The College Man and Patriotism.*

The College man is ever a patriot. His acquaintance with the processes of human progress renders him peculiarly appreciative of good government and at the same time compels him to be the implacable enemy of any force or person tending to disrupt it. The response of the College man last spring to the country's call for volunteers to serve in the Officers' Training Camps was a beautiful spectacle. Thirty-five thousand out of a total of two hundred thousand turned aside from the pleasant pursuit of knowledge and culture to clothe themselves in khaki and undergo the hardships of camp life in answer to human need. One man of the noble band spent the week end at home after a month in camp. His mother sent him to sleep in his accustomed room. He nearly smothered in the felt mattress, and could not be comfortable until he had spread the sheet on the floor and placed his army shoe under his head for a pillow. Thus situated, he snoozed till breakfast was announced at a late hour next morning, and yet he declared he was enjoying the life, which likely to him is the vestibule of death. "Our army pack only weighs sixty pounds," wrote another, "but when our eighty mile hike was over, mine weighed exactly four hundred ninety-one thousand, seven hundred and twenty pounds." "My diploma and Bible came yesterday," wrote a third, "the

The College Man A Patriot Ever.

*President Harper's opening address for the session 1917-1918, given Sunday morning, September 9, 1917.

dream of my boyhood's days, the hope of my manhood's aspirations. It looks now as if I will never need my education. The prospect is that I will soon be a cold lump of clay resting in a foreign grave. Yet I do not regret it. I would do again exactly what I have done." Such is the College man's patriotism.

What Is Patriotism?

But what is patriotism? When a brilliant German in hiding in France struck off that splendid book, "I Accuse," a cultured lady, wife of a university professor, herself a university honor-graduate, a leader in the new movement for woman's liberation, being asked if she had read it, indignantly replied: "I read the book of a traitor? I? I am a patriot. My country first, last, always. My country, right or wrong, my country!" That spirit is not patriotism, tho those who are animated by it may be genuine patriots. The College man is not a patriot in that sense. He has become liberalized by his pursuit of learning. He has learned to appreciate the good in others and in other nations. He realizes that the goal of humanity is a civilization embracing the world working harmoniously to give free vent to individual human development. He is not willing to advance his own nation at the expense of other nations. He desires all nations to advance equally. He is the friend of the man at the bottom. He is likewise the friend of the weaker nations. He is the friend of the man at the top. He is likewise the friend of the stronger nations. He knows no jealousy in his soul, personal, social, national. He knows no hate. He is a member of the Parliament of Man. He is a cosmopolite. And yet he is a patriot, a genuine patriot.

Again I ask, what is patriotism? The patriot is the man who is for his country *when* she is right or *until* she is right. He will not blindly follow the yelling mob. He will consider the course of justice and right. When his soul is satisfied in these respects, his whole heart is with the government. But should his conscience tell him his country's course is unjustifiable, he will do his bit to point out her errors. He will not be a patriot unless he does. It would be cowardly mildly to acquiesce in the militant designs of a nation bent on conquest. It would be traitorous to do so—traitorous to the best interests of one's own country. Does not history teach that nations are strong and progressive when their citizens keep them back from presumptuous arrogance? The sincere patriot's highest, holiest service is oftentimes revealed in scathing denunciations of his country's policies. To do this in a party sense is to be a peanut politician. To do it in the patriotic sense of duty is to be a constructive statesman. We have witnessed in our day, in the hour of dire national, even world peril, the sad spectacle of the Congress rushing us into war and then splitting hairs over the details of its conduct, with their eyes on the pork-barrel and their ears attentive to the interests of the district. Such action is not patriotism: it is jingoism; it is treason; it is tawdry braggadocio on the one hand and cankering selfishness on the other. The Congress needs to be recalled and a body of genuine patriots should be elected to succeed it.

Patriotism Must Be Based On Right.

There can be no question as to the rightness of our country in this present conflict. With infinite patience that princely man who sits in the White House bore with the duplicity of The Imperial German Government. With unspeakable charity and long-suffering did he permit that government to heap up atrocity and violation of human rights till further failure to oppose with force would have been cowardice and betrayal of humanity. Our entrance into this war is unparalleled in history. It is our garden of Gethsemane. It is our international Calvary. We have entered it, not to win territory, nor even glory and honor, but in response to the deep-seated longing of the soul of man, the longing that through sixty long centuries has been struggling for recognition, the longing to make a world safe for democracy. The noble utterance of President Wilson in declaring to the Congress the final break with Germany and our entrance into the war will go down in history as a rare document. It will live, and that noble sentiment, "to make the world safe for democracy," stands out in it as a ray of hope of priceless lustre. It is liberty enlightening the world. "God helping us, we can do no other," he declared, in the closing breath of that memorable occasion, and that spirit has stirred the American heart to its depths. We are in the war, not for ourselves, but for others. We are in it for humanity's safety. We are in it to make the world safe for democracy, and God helping us, we shall stay there to the end. And when it is over, (as please God may it soon be!) it shall in truthfulness be said that America has seen three liberators: Washington who

And This War Meets That Basis Fully.

freed a nation; Lincoln who freed a race; and Wilson who freed the world.

We Will Make The World Safe for the Noblest Type of Life Thru This War's Victorious Ending.

The College man, I am persuaded, would like to see President Wilson's splendid phrase qualified to read—"safe for Christian democracy." He would like it to be a democracy in which the Brotherhood of all Men should be accepted not as a passive, intellectual concept, but embodied in the laws and life of society. And he is persuaded that out of this war that very thing will come. We have become so used to the individualistic view-point that we have ceased to care for our brother as we should. When things go well with us, we blandly conclude, if we think of the other fellow at all, that things are well with him too. But they may not be and are not. There is too great divergence between the upper and lower strata of our society. When food goes to waste in country districts and little children die of starvation in cities, there is need for readjustment. When those who toil the hardest receive the barest necessities of life, while those who can manipulate capital swelter in luxury, there is demand for readjustment. We shall rid the world of Prussian autocracy. The threat of the boasted "*kultur*" to dominate the earth will be called to the scaffold and duly consigned to its doom. But the world will not even then be safe for democracy, unless the democracy of the world for which we long and are fighting shall be Christianized. I have faith that it will be. I have faith that the doctrine of the Brotherhood of Man founded on the Fatherhood of God will receive a glorious baptism and newness of life and

vigor as this world-war draws to a close. I am sure God will hear the cry of the toilers, of the oppressed in every land for relief, just as He heard the wail of the Israelites in their Egyptian bondage, and He will deliver. This world war is the hour of human freedom. Ours is the Brotherhood day. Social redemption is at hand. The world is to be safe not simply for democracy, but democracy is to be guaranteed safety through the embodiment in itself, in its laws, its social customs, its standards, its life, of the principles of the social gospel taught and lived by Christ. We want, we pray, that out of this bloody carnage, out of this pathetic suffering, out of this crucifixion and death there shall arise with healing in its wings for every man the alluring spectacle of a world safe for Christian democracy, because inspired and led by the spirit of Christian love and human brotherhood.

To This Benign Aim The College Men Must Make A Notable Contribution— As Soldiers.

How shall the College man contribute his bit in this supreme crisis? He may go to do battle in the trenches. College men have already volunteered out of proportion to their numbers for this purpose. Every man must settle that matter for himself. I would not dissuade any man from taking this step. I have helped many of them into the various arms of the service. They have not gone because they love war. They hate it. They would not fight for themselves. That would be selfish and selfishness has no part in their patriotism. But they have gone to fight for others. Such fighting they esteem the highest Christian duty. They would repudiate the biological law of self-preservation as the first duty of man. They accept joyously the obli-

gation imposed on every Christian— the obligation to give himself, his very life, that the blessings he enjoys may be shared by all men. These promising, great-souled fellows have gone to the front with the spirit of Calvary in their hearts. They have been glad to go. In the spirit of their Master they went praying for those who have made their going necessary. It is a beautiful thing—this voluntary offering up of our noble youth. They have resolved in their hearts to play the men for our people and for our God. They are the Liberty Army, bent on a mission of love and light for those whom they must do to the death. Noble spectacle, inspiring scene—this! May their going bring a lasting peace to the suffering, saddened hearts of the war-torn nations!

And Also As Preparing Themselves For More Efficient Service Later.

But it would be a mistake for all College men to go. Those who remain are not slackers. They are patriots, too. They have decided that the path of patriotism for them now leads to the College door. They, too are wise. This war is a war of intelligence against ignorance, of science against mere brute force,—not masses of men, but clearness of apprehension, keen-sighted vision, mental power will yield us victory. It is not American dollars nor American munitions nor yet even American food that will win this war, so much as it is American ingenuity and American science and American scholarship in the service of man. Secretary Baker has declared that learning's lamp must not go out, must not even be dimmed. Secretary Daniels has pointed out the great blunder the South made in closing her Colleges during the Civil War. General Leonard Wood has said

that the highest patriotism for many men will be to apply themselves diligently to study. Commissioner of Education Claxton says our institutions of learning ought to be thronged more largely this year than ever before as a war measure. President Wilson has declared that to close our Colleges even temporarily would be a public calamity. The presidents of the Canadian Colleges and Universities have addressed a warning note to us, based on their own error in drawing off their College men at the beginning. The men who are in our Colleges this fall are doing their best patriotic bit. They are no slackers. The only regret is that there is not more of them.

And to This End Every College Man This Year Will Earnestly Labor.

These men will bend every energy to acquire learning. Their purpose will be to present themselves the very best men possible, should their country later call them to the colors. It would be a mistake to call them now. The Commissioner of Education has even suggested to College presidents that it will not be unpatriotic to request exemption temporarily from the operation of the selective draft of College men who are doing creditable work. He made this suggestion with the consent and approval of the Secretary of War. It is an eminently wise suggestion. Every College president will act with consecration in relation to each particular case. He will be careful to seek exemption only where it is demonstrable that the student's promise of future service is greater than the country's present need.

With the Spirit of Sacrificial Service Stirring His Heart.

But not only because of the present war does the College man's duty constrain him to go forward in his intellectual development. He must do so because of the enlarged demand for trained leaders this war will impose on American Colleges. The flower of manhood and of womanhood, too, alas! in many places is already dead in Europe. Many of our own most highly educated men, potential leaders in our National life, will pay the supreme price of their consecration to human life—the price of death. The Colleges will be called upon to supply the leadership for the world in the reconstruction days of world-rebuilding when the conflict is done. The men who rebuild civilization in those days must be clear-visioned, high-souled, noble-spirited. No narrowness must canker their spirits. They must build on ruins a world structure safe for Christian democracy. No demagogue, no politician, no nationalist need offer himself for that work of statesmanship. That is why our Colleges must continue. That is why it would be unpatriotic for those not in the trenches not to go to College. The old Roman said, "dulce et decorum est pro patria mori." And so Rome died, died when her noble sons were dead. The modern American says "It is bliss to live for one's country," and America shall live, shall live while her noble sons are actuated by that splendid sentiment, shall live so long as they are willing in the hour of world-crisis to study earnestly the better to qualify themselves to serve their country with their life, whether it be a short life to be terminated in the trenches or the three score and ten of consecrated service, since in either case their aspiration is to serve their country with noble living.

Nor would I pass over our College women in this Armageddon era of our race. Our women have been anxiously expecting, in some quarters even demanding, the opportunity of larger service. They have been educating themselves for it. This war is to be their crowning challenge. Will they be ready for it? Will they be ready to take the responsibility now borne by their fathers and brothers—grave responsibilities in home, in school, in church, in professional life, in business, in industry? Will they be ready? They will be who wisely embrace the opportunity. now to fit themselves for larger responsibilities. They will be who seek learning and life-outlook and service-equipment in our Colleges. They will save in their homes and economize in their personal expenditures, but their greatest conservation will be wrought in conserving their own mental acumen and later investing it in a life-service worthy of the great soul of a woman. Ours is the challenge era to womanhood. Ours is the day of the College woman. Wise and happy is the woman who appreciates her opportunity to do her bit. Wise and happy now, but in the coming days tremendously augmented will her wisdom and happiness appear in the service of her heart and hand consecrated to human uplift.

And Our College Women, Too, Are To Have Their Part.

But there is one other service for the College man, preeminently for him in this world holocaust. It is the service of keeping passion down, of making hate impossible. The average man cannot perform this delicate task. The fires of his passion are easily kindled. 'Tis but a moment and they are in full flame. Hate is natural toward our enemies. The average man gives

The Preeminent Service of College Men and Women In This Hour.

his son or his hard-earned money to the war, and he hates the nation that imperils him and the things he loves. The College men and women can understand better the errors that nations may commit. They know it is human to err in judgment. They know also it is folly to hate. Hate secretes a deadly virus in the veins of the man or nation fostering it—a virus that kills wherever it touches. History teaches the College man that mad men, men under influence of passion, soon decease. College men and women know that the present world-situation will not be permanently solved unless it is so composed that no rankling injustice shall be left behind. The spirit of tenderness, of forbearance, of Christian love—love even for our enemies, is what we need. The College man can supply that need, and he alone can supply it. Let him pray for wisdom, for ccurage, for consecration, for the spirit of the Man of Calvary, that he may, tho in the agony of a heart torn and sorrowful, be yet strong, heroic, patriotic enough to put chains on his own passions and shackles on his hate and to point out the path of duty to all men in this hour of our nation's supreme self-sacrifice to make the world safe for Christian democracy. Let our College men play the men for our people. That is their noblest contribution, their supreme world-task, in this crisal hour.

"Not As The World."*

This Is The World's Hour.

There was never a day in human annals when the hopes and aspirations of men were in such contrast with the actual facts of life as they are at this present time. This is the hour of the world's supremacy. For the past decade Christian leaders had talked and written and prayed so continually respecting Brotherhood that peace had come to be regarded as an accepted fact. An idealist as Secretary of State in our country was negotiating treaties which he confidently expected would relegate war to the junk-heap. A great preacher wrote as follows: "The new age is irenic. The past has been filled with controversy and contention, with bitterness and war. When we read the awful record, the head grows faint and the heart sick. The spirit of our times cries out: Let us have peace."Did not Carnegie's Peace Palace stand at The Hague, as a mute, but eloquent reminder that nations had at last decided to settle their disputes like refined gentlemen around the counsel-table, in the presence of their mutual friends? Then suddenly like a flash of lightening, the war-clouds gathered and the world reverted to barbarism. This present war is worse than hell. Captain Fallon says it is "hell with the lid off." We had not conceived the diabolical deeds of which a nation of clever men, professing

*President Harper's baccalaureate address for the session 1917-'18, given on Sunday evenlng, May 26, 1918.

a religion without spirituality and rendered arrogant by an education without conscience, could be capable. We now see negatively the value of ideals in the awful holocaust that threatens the very foundations of society in this dire hour—for in this maddening onslaught there are no ideals. Flags of truce are disrespected, international law is abrogated, and treaties solemnly signed are mere scraps of paper. The skulking submarines and night attacks by dirigibles on sleeping cities are twin sisters of a terrorism that depicts the depravity of the unregenerate human heart. The world is on top. Ideals are in the pit. No man can foretell what chaos we face before humanity has again vindicated its right to aspire to nobler things.

Let Us Study Its Philosophy and Christ's Together.

It might be profitable in such a time to ponder the Master's words—"*Not As The World.*" With the universe on fire with the crackling flames of a veritable hell on earth, we shall be better able to discern the stately grandeur of the teachings of our Lord. In the light of this consuming conflagration, let us consider the ideals of the world and of Christianity. We shall see between them a great gulf fixed. Our study in contrasts will increase our appreciation of Him Whose Word is truth.

The World's Wisdom Says: "GET."

The world's philosophy is based on acquisition. *Get* is its big verb—get for yourself, and so the world is selfish. The great man of the world in every country in every generation has been the man who has gathered unto himself in greatest abundance the things considered worth while—whether cattle, land, money, learning, or power. And

the wisdom of the world is justified in its own eyes. All it can see is this present life. All its good is conceived in terms of ministering to temporal welfare. The uncertainties of fortune hint provision against accident, and so accumulation is suggested, and once begun it gathers up every aspiration of the man. This same philosophy when extended to the realm of national life produces secret treaties, great armies and navies, and the hate that feeds all jealousy of another's progress. It prostitutes science and art and life into a mad scramble for ascendancy and security, and in its maddened career works the destruction of those who are drunk with its intoxicating, damning beverage of death. In an ancient Book of the Spirit is told the gruesome tale of a man whose philosophy was worldly, a photograph this of the *get-propensity* of our troubled day: "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room wherein to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool."

But Christ Says: "Give."

And the fools are not all dead even in this day of enlightenment. "So is he that layeth up treasure for himself, and is not rich toward God." The selfish man is a fool. The covetous man is a fool. The man who lays up treasure for himself is a fool. The nation that embarks on a program of military and naval preparedness and of commercial and

territorial self-aggrandizement is a fool. Who then is wise? The man who gives is wise. So is the nation. He who preempts self to fill some one else is wise. So is the nation. "He who loses his life shall find it"—who acts on that philosophy, man or nation, is wise. The man rich toward God is wise. But what is it to be such a millionaire in spirit? It is to forget self. It is to forego getting. It is to magnify the spirit of giving. It is to deny the world's philosophy and in its place to erect the standards of life taught by the Man of Galilee. The folly of the fools has reigned too long in the hearts of men and the council-chambers of nations. The world's getting has brought us to the precipice of death. Let us try Christ's giving for a season. When the war broke out, men began to bewail the failure of Christianity. Christ has not failed. His teachings have not been discredited. His philosophy has not been proven ineffective. Christianity has not had a chance yet. Christ's teachings and philosophy have not been tested out. Give Him a chance, and the world will become the paradise of God, with the men and nations of it vying with each other in loving interchange of mutual helpfulnesses. Let us cease to put the emphasis of our being on selfish getting and make the earth and our own hearts glad with a glorious propaganda of unselfish giving. He who gets and keeps is worldly-wise. He will curse mankind and damn himself. He who gets to give—watch him. He is rich toward God and a benediction to his brother-men.

Closely connected with this get-philosophy of the world is its tendency to put the emphasis of its thought on rights and justice. The legal system of every nation is designed to secure to men their rights. We maintain courts and provide judges that justice may be done. International law has in aim the same ends, only international law has no courts to interpret it. When two nations disagree as to the proper interpretation of international law as touching any issue, they resort to force to prove which view is correct. Hence the great armies and navies that even in peace afflict the toilers of the race. This desire of the world to guarantee rights and enforce justice produces enmity, jealousy, hatred in private life. It produces war among the nations. This present war, from the standpoint of its initiators, is staged because Germany's enemies were constantly watching an opportunity to wrest from her her rights. Her enemies reply that they wanted nothing Germany had, and certainly not her much vaunted *Kultur*, but that she wanted to deprive them of their rights, and by enslaving them to dominate the world. This world-pandemonium, we are ordered to believe, is for rights.

The World Philosophy Exalts Rights.

But Jesus says this whole clamor for rights is wrong, that it is founded on a false, because a selfish philosophy of life. Jesus bids a man forget his rights. The only right we have, according to this Teacher, is the right to see that our brother-man gets his rights. Duty is the big word of Christ's vocabulary, duty to God and to brother-

Jesus Magnifies Duty and Privilege.

man. We are not to think of our rights, but of our duty, and not even so much of our duty as of our privilege. The conflict between this philosophy of life and that of the world is irreconcilable. Darkness and light are mutually exclusive. So are these philosophies of life. But Christ shall win. His view is the only true one. Men shall learn the futility of demanding their rights. They shall cease to clamor for mere justice. Duty, privilege, mercy—these will stand out in the firmament of their hearts' purposes like the fixed stars of the universe. And in that day the nations will forget war and all men shall live as brothers, in honor preferring one another.

The World Founds Greatness on Authority.

What then will become of the world's conception of greatness? It too must go. It is a belated notion and long since should have been discarded. Two thousand years ago the world's notion of greatness was the highest ideal man had known. He then was greatest who could exert the most authority over the most men. That nation was great which could dictate to the largest number of vassal states. Power was the chief good of the great man or nation. Might was synonymous with right. World-power was the dream of every ruler and cringing slaves his highest honor. He was greatest, man or nation, who was served by the most people. Inspired by this ideal, Egypt, Babylon, Assyria, Persia, Greece, Rome, had aimed at world-domination. What pity that the abject failures of their predecessors did not teach them the inherent falsity of their ambitions! But he who has drunk the intoxicating beverage of lordly power is irresistibly drawn to the precipice of doom. And even in

our day, a day twenty centuries after the old philosophy was discredited, the most enlightened nation of the world is madly drunk, debauched, with the same insatiate thirst for over-lordship. The very moment Germany dreamed the nightmare of a world at her feet, that splendid empire was doomed. Her defeat is as inevitable as her ambition is diabolical. What a shining light the world-philosophy has victimized in our day! Germany knew history. Germany was wise. Her scholars taught the world. They knew. Here again we see that men do not do the right merely because they know it. The devils believe and tremble. Knowledge will not save men. Learning is good, but only when it is Christianized. Knowledge is power, but not for good, unless sanctified in the new birth of Christian Service.

Christ Makes Service and Greatness Identical.

And service is Christ's word for greatness. The Kingdom of Heaven exalts the spirit of the little child, which is the essence of unselfishness. What a commentary on our human nature it is that these innocent types of the Kingdom, the little children, when they have been long enough with us to learn our ways, become calloused in selfishness. Except we become as little children we shall not have part in His Kingdom. We are specifically told that we must not be as the Gentiles, whose rulers lord it over them. We are also told that he who would be greatest must be servant of all. Even as Jesus came not to be ministered unto, but to minister, so are we who name His name to rejoice in every opportunity we have of giving ourselves in loving service. Here again an irreconcilable conflict arises

between world-greatness and Kingdom-service. He who serves most, not he who is most served, is our Christian great man. This same philosophy must enter into the governments of men. Nations too must be Christian. Service, not authority, must be their watchword. The spirit that stirred our nation to action in freeing Cuba—that is the spirit nations should earnestly covet. And that same spirit has sent us on a crusade of death in this present World War. We could have remained out, but at what a cost! We would have lost the finest opportunity ever offered a nation to serve mankind. We should have become the Bedouins of an outraged humanity. We could have remained out and pirate-like have grown rich on the sufferings of our brothers. But in the noble spirit of a genuine service we have elected to enter in and to do our utmost, God helping us, to rid the earth forever of the mailed fist of a world-engulfing autocracy. The spirit of America in this war is the only defensible ground for any war. And when the battle flags are furled, let us hope that our nation shall have taught through her sacrificial service the supreme and eternal excellency of Christ's philosophy for men and for nations.

The World Philosophy Aims At Supermen.

One more contrast and we are done. If we are to serve to the extent of self-sacrifice, how will progress come? The world has an answer to this query and so does Jesus. The world says progress comes through development of the strong. Life is competition. Competition results in the elimination of the weaker, and ought so to result. In this way progress is achieved, and the race is

here to progress. Darwin's survival of the fittest is the world's philosophy epitomized. The pitying may regret it is so, but the weakness of our flesh is upon us. The impotent must succumb in the race, and it is better so. There is no need to try to rescue the weak from their doom. It will cost too much and reduce the world's vitality. Regret it as much as we may, imbeciles are nuisances. The only excellency is strength. In Germany Neitzsche's name is identified with this philosophy, but the whole nation has been taught it until it believes it, accepts it, as a sort of decree of fate. It has become a religion with them.

A Case In Point.

This philosophy aims at the production of the superman. In international affairs it can but lead to world empire, what we may call the super-nation. The leading thinkers and statesmen of Germany frankly acknowledge this, and as frankly take up the challenge their acknowledgement entails. "Look at us," they say, "we are as men individually superior to the rest of the world. Our universities furnish the ideas of the world, our factories its choicest products. Our government is the most efficient the world has ever seen or conceived. We have demonstrated our fitness to rule mankind, we think. If we are mistaken in our belief, we are honestly mistaken. The trial at arms will tell. If we are defeated, we were not strong enough to rule the world, and should have been put out sooner or later by a stronger breed. So why should we worry? We have done our best. Our strength was not sufficient. We deserve to die, and make way for the real deliverers of the race from weakness and impotency."

Such is the philosophy of progress entertained by Germany. It is a mistaken philosophy. We must match their force with our own, their lives with ours, to convince them of their error. But we must not hate them. They are a deluded people, taught by a deluded corps of teachers, themselves maddened by a deluded philosophy. We should have preferred another method of convincing them of their error, but the choice was not ours. The philosophy which maddened them and stole away their judgment drove them to the way of the sword. And so we too must fight, but we will not hate. War is not progress. It is destruction. By this method we can only hope to clear the ground of weeds and rocks and be ready later to plant our crop. The only good that war can achieve is to rid the world of false ideals, demons if you please, that would come out by no other method. It is the last recourse, and is like the surgeon's knife, which must remove the abscess in order to prolong the patient's life, even at the risk of the patient's death. Certainly we would not undertake to justify war as a civilizer or as a progress-maker, as do Bernhardi and the militaristic teachers of the world.

This War Grew Out of That Philosophy.

But Jesus has a word as to progress, which we must not neglect. His tender sympathy for the sick and suffering is indication that Darwinism and Neitzsche-ism are false teachings. He is the friend of the humble and the poor. "Bear ye one another's burdens, and so fulfill the law of Christ." Ibsen does not say this. George Bernard Shaw does not say it.

But Our Master Exalts Weakness.

God's Word says it. In it there is no suggestion of the survival of the fittest, no possible hint of the super-man. "All ye are brethren," says Christ. Paul likens Christians in their relationship to each other to the parts of one body. The strong are to sustain and comfort the weak, not only for the sake of the weak, but also for the sake of the strong. We are to be rescued form our baser selves by the service we render those weaker than ourselves. How the delicate babe tenders the stout heart of a stern father! How sickness brings the halo of a sweet and gracious ministry to the home! We need weakness, we need sickness, to make us real men. And that will be the strongest society which concerns itself with lifting up every one, even the weakest, to the fullest point of development. We could perhaps rid the earth of tuberculosis in a year, if we would consent to slaughter every person found in any way afflicted with the disease. This would be a genuine case of "survival of the fittest." But who could think of it? We will rather build sanatoriums and expend lavishly our time and money in the effort to win the sufferers back to health or to make their last days comfortable and serene. This latter method is of Christ. It makes us more than men thus to minister. It makes us Christ-like. Only as we help the unfit to survive are we exemplifying in our life the high privilege of Christian discipleship, and this ministry will bless and ennoble us as much so as the sufferer whose pain we assuage or whose anguished heart we soothe and comfort. God hasten the day when the world shall undertake to make progress by the sane pathway of the Man of Galilee!

"Not as the world"—let this be your motto, Class

of 1918, as you pass out into the torn, tattered, and bleeding world around you. For four years this College, Christian in its aim and purpose, has endeavored by faithful instruction in its classrooms, laboratories, and lecture-halls, by the Christian life-examples of its officers and teachers, by the spirit of its campus and dormitories, by its cherished ideals of life, to inculcate the philosophy of Jesus and to point you to Him as the pattern of a worthy and helpful career. Just before you entered College, a war of undreamed horror broke out in Europe. We are now a part of it. Many of your class mates have already gone to do their bit to quench the conflagration that threatens to consume mankind. One of your number has already paid the surpeme price of his death. Many more of you will answer the call of country as the fell destruction advances along the pathway of its rage. All of you will suffer because of this awful curse. But do not lose your faith. Be courageous. Suffer. Hope. Remember that God still reigns and that Christ is our elder Brother. Remember that the world has brought this desolation upon itself because it has been unwilling to heed the clear voice of the Son of God. Be not dismayed. This suffering will teach it its calamitous mistakes. Resolve to do a full hero's part in rebuilding the waste places and in reconstructing the social order, not on the basis of the world's philosophy, but on the sure foundation of the teachings of Jesus Christ. In this crisal hour, be "not as the world," but like Christ, rejoicing in giving self and every energy of your life to the uplift and happiness and salvation of brother-man.

Let Christ's Philosophy Be Your Stay in This Crisal Time.


26.

Alumni and Students of Elon With The Colors.

J. L. Abbott
J. R. Adams.
G. F. Alexander.
J. T. Allen.
W. G. Allen.
F. H. Anderson.
W. L. Anderson.
H. E. Atkinson.
S. M. Atkinson.

A. W. Bailey.
J. M. Bain.
M. R. Bain.
J. S. Ball.
Andrew Ballance.
F. D. Ballard.
E. C. Banks.
J. T. Banks.
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C. B. Barksdale.
O. M. Barnes.
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E. C. Beale.
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W. F. Beale.
W. H. Beard.
Lawrence Berrier, Jr.
C. W. Beasley.
A. B. Bissett.
C. E. Black.
N. W. Black.
T. L. Bobbitt.
T. V. Bobbitt.
Tyler Bolling.
J. C. Bolton.
W. G. Boon.
J. W. Boring, Jr.
R. Lee Boring.
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Miss Alma Leigh Bowden.
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C. H. Bradford.
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R. T. Brett.
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W. A. Brinkley.
W. Vasco Brown.
P. E. Bruce.
G. C. Burke.
S. B. Burrus.
Geo. Byrd.
L. P. Byrd.

Lloyd Cagle.
J. R. Callum.
Amos J. Carr.
T. E. Carr.
L. R. Cates.
Hugh L. Caveness.
W. W. Cecil.
T. S. Cheek.
R. P. Coble.
S. G. Coble.
D. S. Coletrane.
V. H. Coletrane.
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C. E. Cook.
E. M. Cook.
W. G. Copeland.
G. J. Costen.
R. D. Coulter.
Basil S. Cox.
Newman Cox.
P. B. Crabtree.
A. C. Currie.

W. H. Darden.
J. Miller Davidson.
J. H. Davis.
Merrill Dillon.
Zeno Dixon.
F. S. Drake.
F. M. Dunaphant.
F. C. Duncan.
W. G. Dunn.
O. V. Eason.

W. W. Elder.
A. R. Eley.
J. F. Eley.
F. P. Eley.
Austin Elliott.
W. T. Elliott.
L. B. Eure.
W. J. Evans.

L. B. Falls.
G. G. Farmer.
J. P. Farmer.
G. W. Faucette.
Foster D. Finch.
G. L. Fitzpatrick.
J. Holt Fleming.
J. S. Fleming.
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L. H. Fogleman.
D. R. Fonville.
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B. W. Godwin.
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W. H. Godwin, Jr.

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W. H. Gray.
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C. Elbert Holland.
L. E. Holland.
L. P. Holland.
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V. S. Hurley.
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L. A. Ireland.
S. O. Ireland.
Carney Iseley.
G. A. Iseley.

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L. R. Johnson.
Wilbur Jolls.
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T. Ralph Jones.
Wm. H. Jones.
P. M. Jordan.
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H. E. Jorgenson.
Y. L. Jorgenson.
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Roy Keene.
Jennings Kellum.
E. D. Kendrick.
H. E. Kennedy.
J. T. Kennedy.
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Jas. L. Klapp.
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R. E. Lee.
Miss Blanche Leonard.
J. T. Lewallen.
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A. Lucius Lincoln.
J. S. Lincoln.
R. E. Lincoln.
J. S. Love.
J. W. Love.
W. D. Loy.
Clarence Luther.

C. L. Malone.
H. C. Maness.
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D. B. Marks.
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J. Matt. Marshall.
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M. B. Massey.
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R. S. Maynard.
C. B. McAdams.
A. B. McArtan.
R. H. McCauley.
Z. V. McClure.
Duncan McCormick.
Warren McCulloch.
W. K. McLean.
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E. Lee Moffitt.
H. A. Moffitt.
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Eugene Morrison, Jr.
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J. W. Patterson.
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W. E. Patton.
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W. R. Pearce.
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C. B. Pritchette.
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V. C. Pritchette.
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J. L. Rand.
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W. A. Rich.
R. W. Richards.
N. F. Richards.
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Luis E. Rivera.
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R. H. Roberson.
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R. L. Smith.
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W. F. Stephens.
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John B. Stratford.
J. C. Stuart.
J. F. Stutts.
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R. L. Swain.
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L. R. Sykes.
N. E. Sykes.

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E. T. Taylor.
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O. J. Tillett.
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H. L. Thomas.
W. E. Thomas.
W. H. Trollinger.
A. P. Truitt.
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L. D. Underwood.
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Will S. Vincent.
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E. J. Walker.
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J. M. Watson.
S. L. Watts.
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D. L. Webster.
J. C. Wheeler.
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R. M. White.
Chas. N. Whitelock.*
W. P. Whitted.
I. B. Whittemore.
P. J. Whittemore.
W. B. Wicker.
W. S. Wicker.
R. W. Wiggins.
B. E. Wilkins.
R. A. Wilkins.
W. I. Wilkins.
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Chapell Wilson.
J. W. Wilson.
L. L. Wilson.
J. B. Winckler.
O. P. Winstead.
H. E. Wood.
J. A. Woods.
L. E. Wrenn.
W. F. Wright.

E. C. York.
J. G. York.

*Deceased



War Creeds of Elon College Students.

College Man's War Creed.

(Adopted by Elon men, October **31, 1917.**)

Since this war is to be won by intelligence and the rigid elimination of waste, and since sacrifice is required on the part of all, those with the Colors and those standing behind them at home, we the men students of Elon do hereby adopt the following articles as our War Creed:

1. To use our opportunities fully to improve our minds so that we shall be able the more effectually to serve our country and the cause of human freedom later, whether in private life or with the Colors.

2. That we will economize in our personal expenditures at every point and use the funds so saved as our patriotism shall dictate in the prosecution of this war.

3. That we will be particularly careful to prevent the destruction of all property, so as to release labor for the industries necessary for the success of our arms.

4. That we will support the Red Cross and the Student War-Friendship Fund with as liberal contributions as we can, feeling that we must sacrifice our substance while our brothers offer their lives on the altar of liberty in the various branches of the service.

5. That we will purchase Liberty Bonds as we are able and in every way support our Government and its agencies necessary in the administration of this war.

6. That we will keep hate out of our souls so as to be able to recommend and endorse sane measures for

the making of a lasting peace guaranteeing international good-fellowship as well as cessation of fighting when the time for reconstruction has arrived.

7. That when our country calls, at whatever cost to ourselves or our cherished plans, she shall receive our unstinted service.



College Woman's War Creed.

(*Adopted by Elon girls, Good Friday, March* 29, 1918.)

Since this is a war of the masses and not of the classes; since it is a war of the race, and not of a sex; since we who remain at home have our part in its winning, by rigid economy, stern elimination of waste, and every possible effort to "keep the home fires burning," we the women students of Elon College do hereby adopt this as our War Creed:

1. That we will consider the opportunity to improve our minds by study as a sacred obligation to our age, and we will utilize it fully that we may prove ourselves wholly patriotic by the account we shall render our country of our stewardship in lives of service.

2. That we will eliminate every possible form of waste, by the practice of self-denial and a wholesome economy in dress, in food, and the innocent enjoyments of life that mean so much to a woman.

3. That we will taboo candies, soft drinks, "social eats," that there may be more for our soldier boys and our Allies to eat.

4. That we will invest our savings in Thrift Stamps War Savings Stamps, Liberty Bonds, and other means of helping our Government in its noble crusade to rid the earth of autocracy, and so make it safe for ordinary men and women.

5. That we will support the Red Cross by membership in it and by definite work for it, rejoicing in this opportunity to prove our love by our deeds, and if God wills and leads, we shall go as Red Cross Nurses at whatever cost to ourselves and our cherished hopes.

6. That we will liberally support every worthy movement seeking our assistance in the prosecution of the war and particularly the Y. W. and Y. M. C. A.'s.

7. That we will in our homes and home-communities do all in our power to stimulate saving and bring about a wise use of the food supply.

8. That we will pray that hate for our enemies may not canker our hearts, while interceding earnestly that God in His wisdom may speedily crown our arms with victory.

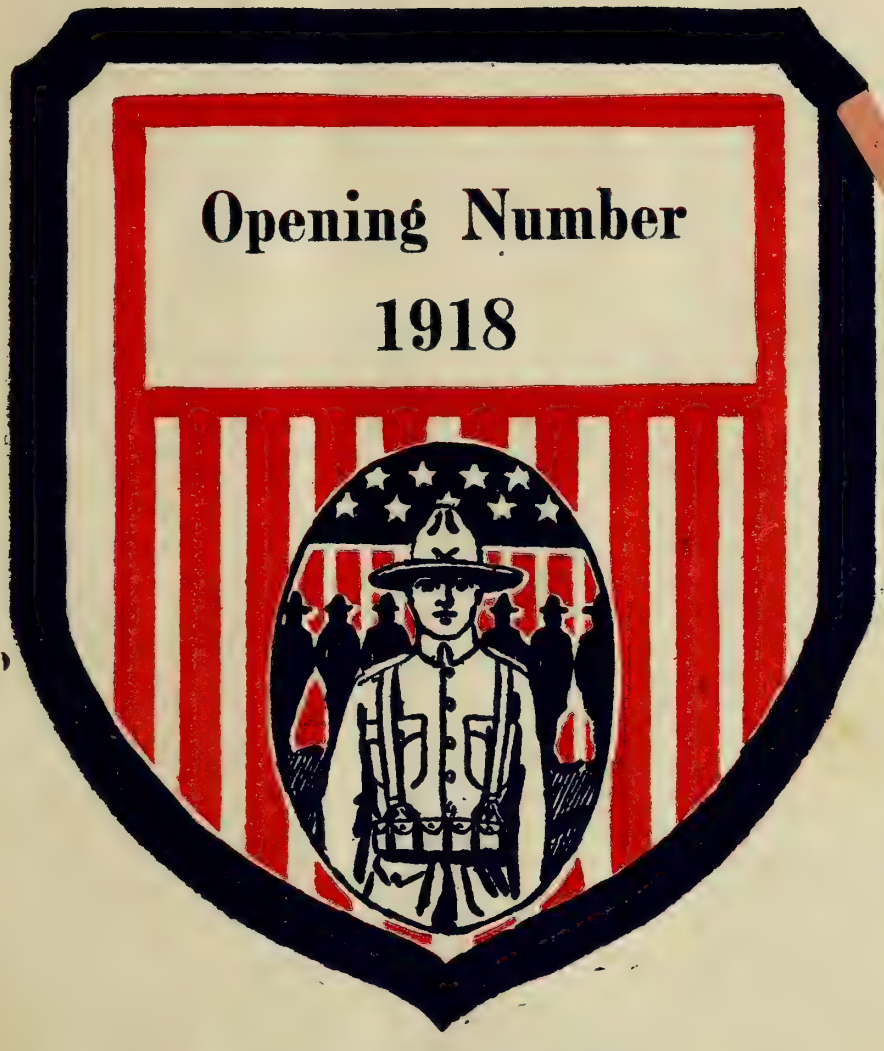
9. That in this new hour of woman's freedom, we will endeavor to prove our right to it by serving nobly every call our nation may lay upon us, and gladly.

10. That when the war is over, we will be happily busy in bringing order out of chaos, in rebuilding the waste places, and in restoring joy and fellowship for the wounds and heart-aches now rending our souls in anguish.

Vol. XIV. NEW SERIES. No. 3

BULLETIN OF ELON COLLEGE

ELON COLLEGE, N. C.



U. C. S. Watson

AUGUST, 1918

BULLETIN ISSUED QUARTERLY

Entered as Second-class Mail Matter under Act of July 16, 1894.



A Group of Elon Men in Plattsburg, New York, Training Camp, Preparing to Give Aid in Military Instruction at Elon College for the Coming Year, and to be Assistants to the Regular Instructor Furnished by the War Department

BULLETIN

OF

ELON COLLEGE



1918 OPENING NUMBER



ELON COLLEGE, N. C.
AUGUST, 1918

PRESS OF
BURLINGTON PRINTING COMPANY
BURLINGTON, N. C.

F-O-R-E-W-O-R-D

We have never sent out an *Opening Number* of our *Bulletin* under such circumstances as these. All will rejoice, however, that Elon is to do a full patriot's part in this time of crisis.

Our campus is to be filled with soldier boys, wearing the khaki of our beloved country, training to become officers should our nation later call them into her active service, and studying their text-books in an heroic effort at the same time to prepare themselves for Society's rebuilding when the war is over.

What a splendid fellow Uncle Sam is! What an appreciation he has for the trained mind! No nation has ever appreciated education as he has by generously providing for his young sons to enlist and go to College at the same time.

The Student Army Training Corps unit (S. A. T. C.) here offers Elon men the finest opportunity conceivable to invest their lives effectively for war or peace, as Uncle Sam may later direct. It is great to be so highly favored in an hour like this.

In order to give time for the Elon men in Plattsburgh to be present on the opening day and for the Government to get the uniforms and equipment here for our soldiers-in-training, we have postponed our opening from *September* 11 till *September* 19.

No student will be required to take military training. It will be entirely optional with all. Let each one be fully persuaded in his own mind.

Our rates are practically what they were before the war began. We hope to keep them that way. We do

not wish to do anything to keep any young man or woman out of College in this time of all times demanding the trained mind. Men who enlist for the S. A. T. C. instruction will be able to go to College for less than ever, because the Govenment will clothe them at its own expense, and there is even talk in Congress of paying them $30.00 a month. See page 32 within.

Whatever you do, go to College this fall.

For particulars respecting Elon, write

PRES. W. A. HARPER,
Elon College, N. C.

☞ Christian character, first and always, at Elon.

☞ Remember Elon opens September 19, and not September 11. See page 29.



The College Man and the War

(By Secretary Daniels, of The Navy, "A Rare Leader in This Rare Time, Noble Son of The South)."

Out of the tragedy of war have come compensations. One that will be lasting is the realization that college men in the acid test of war have made good. And there was need of a testing time. There was a feeling abroad, held by many successful men, that youths lost four years' time by their college studies. "To win success, there is no more need of Greek than of Choctaw" solemnly declared a captain of industry a short time ago. He made his mistake because he did not know that Greek had given the world a literature. Laboring men had begun to think the products of the college and the university were soft high-brows whose education gave them an aloofness from their fellows and imparted no zeal to promote the common welfare. In days of peace there was no effective answer to the idea that college education was not worth what it cost. In vain did the colleges parade the names of distinguished alumni. The skeptics replied with names of equally useful men who had graduated only in the College of Hard Knocks.

Debate Is Adjourned

Today debate is adjourned. When America entered the war, the college campus was deserted by men of the prescribed military age. In spite of the advice of the President and the Secretaries of War and Navy, under-graduates in their teens no longer took interest in their books, and many hastened to enlist.

Collegian in War

College men were among the first to respond and their training demonstrated its worth in the readiness with which they mastered strategy and tactics. Equally quick were they to learn the intricacies of the machine gun and the science of navigation. But they commanded the respect of their fellows and of the world not only because they learned rapidly, but because also they were as ready to march, dig trenches, hurl grenades, man big guns, serve on destroyers and submarines as to study text-books. And they won the love of their comrades and shipmates because they did not regard knowledge of Latin as entitling them to anything their skill and valor did not win for them. Indeed, their fellows soon found that knowledge made college youths humble when they found how little they knew of the art of war, and how eagerly they sought instruction from experienced soldiers and sailors, who, though often knowing nothing of equations and Greek roots, were able and glad to teach college graduates how to shoot, how to swim, how to march, and how to use the instruments of warfare. In many a camp and on many a ship, college graduates have looked with admiration upon the skill of experienced soldiers and sailors as they trained their guns upon enemies. If any of them, before this war began, thought college education gave the right to leadership, they soon learned that in war nothing entitles one to direct others except mastery of the strategy and weapons of war. If before this war, youth, denied the advantages of college education, sneered at the high-brows, the diligence and zeal of the collegians has changed all that, and trained men in arms have conceived a new respect for culture spelt with a "C."

A Thing Abhorrent

Just as we have sorrowfully learned that Culture spelt with a "K" is a thing abhorrent because of its espousal of cruelty and murder of women and children, so we have gladly turned to Culture with a confidence never felt before. Some thoughtful man has defined culture as something we once knew—which became the warp of our being,—but which we have forgotten. Not unlike this definition was the answer of the professor who was asked: "Is it necessary for an educated man to know Greek. He replied: "No, but it is necessary that he should have known it." The absorption of knowledge, the communion with noble souls, the environment of letters, the inspiration of song and story, the study of history and biography—it is these, with the atmosphere of grace and gentle courtesy with open minds, with sympathy and love of one's fellows and devotion to one's country and to lofty ideals, which instinctively set apart the product of culture. Without the blending of these charms and acquirements, there may be knowledge deep and profound, but nothing that savors of the culture that vaunteth not itself. The world has learned that, while some college men, upon entering the military service assumed a role they could not act out, and while some felt their oats, and in a few were the signs of uppishness, these were negligible in numbers and the great majority peeled spuds and scrubbed decks with as much thoroughness as they dived into the mysteries of logistics and ballistics. As a result, the college and the university have come into such favor as never before. The reason of this new popular confidence is that practical men, in a day when nothing counts but courage and efficiency, have examined the product of the college and found that it is very good.

Not only have graduates and undergraduates taken to the grim business of war with the enthusiasm that befits youth, but professors and instructors have set them an example in service that ennobles our institutions of learning.

The Debt to Colleges

Authorized to speak for the Navy, which has received a stream of splendid college men who are making good, and privileged to speak for the Secretary of War, where many more have already demonstrated their fitness, let me voice the appreciation and the debt of gratitude due to the colleges and universities for the material they have furnished, the spirit of high national ideals they have strengthened, and the awakening and shaping of popular sentiment for national unity to which their contributions have been so generous and so full. Let me also urge upon the youths under twenty, in college or ready to enter, that until the country needs them in the army and in the navy, they are truly serving and making ready by sticking to their duties. The trained mind in modern warfare will be needed more and more if the war is a long one, and the youth, who masters his studies in college best, will master military knowledge better when the time comes for his enlistment.

The government is not lacking in appreciation of the attitude of colleges in emphasizing those branches which make for military preparedness nor in the research and scientific work of college men, young and old.

College No Cloistered Retreat

The college has found its place. It is to train men to fight in the battles of war as in the battles of peace, for conflicts wage in both. And the world has learned as never before that the college and the university is

no cloistered retreat where men delve in musty volumes, but that it is a work-shop where science adds to human happiness in peace and gives new strength to the national arm in war. Better than all: our colleges are the repositories of enthusiasm, patriotism and zeal, and youths follow Jefferson's injunction, "Love your country more than yourself," and in that sign they, and other young Americans, will conquer.



Three Sons --- and the War

(By Harold Whitehead)

A Message to American Youth

WAR! Like a rushing, living torch, that word lighted a divine fire in these glorious United States on that never-to-be-forgotten April 6, 1917.

From the busy rush of the big city, from the quiet peace of the village came a mighty force—volunteers to fight for the most glorious heritage man ever fought for—*Freedom.*

The demands were enormous, for the task was gigantic, but the demands were met with a promptness and deadly earnestness that heartened our courageous allies and sent a chill blast of fear through the Huns.

This holy war was no impersonal affair but something that touched every home and every heart—an eager desire to anticipate the call to *duty* thrilled millions of men and women.

What that *duty* actually was many people only vaguely understood. Our Government promptly realized the need for pointing out the duty to its citizens, for it did not call everyone to battle on the tortured fields of France with the greatest scourge that ever cursed the world.

* * * * * * * * * * *

In the small, busy manufacturing town of Hammerville lived old man Parsons with his wife and their three sons—John, the eldest, was twenty-four years old; Robert, who would soon graduate from high school, was going on eighteen, while Dick—dear, mischievous

Dick—was sixteen—three boys whose manliness would cause a glow of pride to any parents.

On that memorable April 6th, the orderly routine of the Parsons household was rudely shaken when Robert rushed excitedly into the house and yelled:

"It's war, Dad! It's war, Mother! Gee, *now* we'll give the Hun something to remember. I've just seen John; he's going to enlist. It says we're going to send millions of men to France. I hope I'll get to go."

The father looked with pride on his son, but the mother merely smiled faintly and turned away so that the others should not see the anguish in her eyes. "Of course, if her boys had to go, she would be proud to have them go—but her boys—John was a man but he was her boy *"

And so John marched away with the loyal sons of Hammerville to do his duty. But Robert and Dick felt that they ought to do something; they wanted to do their duty, but what it?

Robert graduated from High School and then informed his mother that he *must* enlist.

"It isn't as if I was a kid, Mother. I'm bigger and stronger than many men. I just can't be a slacker. You see my point, don't you, Mother?"

But mother didn't see his "point". She saw her son full of eagerness to do his duty as he conceived it, but *was* it his duty to go? Did he best serve his country and his flag in that way?

She decided to find out what he ought to do. If it was his duty to fight, well, she would do *her* duty, and send him away with a smile on her lips, even if * * *

The Students Army Training Corps!

The words stood out as if written in letters of gold. Mrs. Parsons folded the newspaper with trembling

fingers and moved to the window to read the item. This is what she read:

"* * * The experience of France and England has shown us the urgency of training our young men, of encouraging all who possibly can, even at a sacrifice, to attend college or university so as to provide a body of trained leaders and specialists who, both during and after the war, may efficiently meet the nation's needs.

"If we send all our young men to France, we cripple our future, for the young men and women of today have to guide the destinies of our country in the strenuous fight for commercial development that will follow the war.

"Moreover, the administration realizes the value of college trained men for officers—more than eighty per cent of officers today are college men and the colleges can not graduate men quickly enough to meet the Government's demands for officers."

"To make clear to the high school graduate and those equally prepared what is their duty, the War Department has created the Students Army Training Corps. In a few words, this is what it means:

"A student enlisted in the Students Army Training Corps is in military service of the United States. In a national emergency the President may call him out at any time. He attends a training camp for six weeks each summer and receives the pay of a private.

"Opportunity will be given for the enlisted student, who so elects, to transfer from Army to Navy, and vice versa, and to be assigned to active service in one of the various corps of the Army upon recommendation of the college president and the proper military authority.

"Reguar uniforms, including hats, shoes and overcoats, will be furnished all members of the Students Army Training Corps by the Government."

Mrs. Parsons read the news item carefully three

times. As she was finishing it for the third time her husband came in. One glance told him that each had read the important news.

"But, my dear," Mrs. Parsons smiled sadly, "the money—things cost so much that we have little to spare."

"Cheer up, Mother," her husband answered. "I saw Mr. Leighton. He asked me if I wanted to let Robert do his duty and go to college so as to fit himself to serve his country in the future. Of course, I said, 'Yes,' and he said, 'Then I'll gladly let him work in our office part time. You know we have a branch office near the University—he'll make enough to pay his way through if you'll help him just about as much as you do now.'"

When Robert was told of the plans for his future, he rebelled. It was the natural thing for a red-blooded American boy to do. He wanted to fight. "John's in the Army, isn't he? I want to kill Huns."

After a time, however, he saw that he served Uncle Sam better as a member of the Students Army Training Corps than as a private in France.

Then a big thought occurred to him. "As a college student he would be a soldier just as much as if he were fighting in France. He would wear Uncle Sam's uniform—fighting? Why, of course *he* would be fighting as hard a fight as his brother in France, for John and he would both be doing the work that most helped their country. Besides, even if he enlisted in the Regular Army, he could hardly expect to see actual fighting much sooner than through the S. A. T. C."

And so it was that Robert saw his duty, *and did it.*

* * * * * * * * * * *

Dick, the youngest, felt very blue. For once he for-

got to tease his mother, and for a whole week got into no mischief.

"Mother," said Mr. Parsons, in a worried tone, "something's up. Dick is too good; something is wrong with the lad."

There was, and a day or so later a very rebellious Dick stood manfully before his father and said:

"Father, I am going to work. I can get a job in the Hillside Mill and work on war supplies. I can't be a slacker; I've got to go and I'm going."

"So, Dick, that's the nigger in the wood-pile, is it?"

"Yes, Father."

"Well, Dick, if it's *best* for you to go, I'll not stand in the way, but promise me you won't do anything for a week, so that I can look into it."

Dick promised, and it was a long week of waiting for him. Before the week was out, however, Mr. Parsons asked Dick to go for a walk with him. Father and son set off together and after a few minutes Mr. Parsons said:

"Dick, who's the Secretary of War?"

"Secretary Baker, of course," Dick answered with surprise.

"I suppose he'd know as well as anybody what would help to win the war, wouldn't he?"

"Sure he would."

"Well, Dick, Secretary Baker says the most useful thing a high school boy can do is to finish his course."

Dick was silent at this.

"Do you know who's the President, Dick?"

"Stop your fooling, Father," Dick laughed.

"Well, President Wilson says 'Both the present demands of the war emergency and the prospective demands of the necessary readjustment inevitable to follow emphasize the need of providing in full measure

for the education of all the people.' That includes you, Dick, you know."

Again Dick made no reply.

"Who's the United States Commissioner of Education?"

"Mr. Claxton, isn't he?"

"Yes. He says, When the war is over there will be made upon us such demands for men and women of knowledge as have never before come to any country. There will be equal need for a much higher average of intelligence for citizenship than has ever been necessary until now. The world will have to be rebuilt and American college men and women must assume a large part of the task.' You can't be a college man until you graduate from high school."

Dick gave a little sigh. "I guess you're right, Father. Say, but it's tough to have to stick in school though."

"Of course it is, Dick. You've got as hard a job as John or Robert, but I think my boy is man enough to tackle a hard job and *win out*. How about it, Dick?"

The lad squared his shoulders. "Yes, Father, I guess it's what I ought to do, so I'll stick to school and make Uncle Sam proud of me."

And so Dick saw *his duty and did it.*

* * * * * * * * * * *

How about you? Are you a Robert, John or Dick?

Whichever you are, do your bit as they did and you will do the best thing for yourself and for your country. It is not always easy to do your duty, but American boys have grit enough to tackle a hard job and come out on top.

Now, It's Up to You.

Uncle Sam is Alive. Are You?

(By Harold Whitehead)

Another Message to American Youth

What a Wonderful Thing it is to be Alive. Of all the days that this little old world has lived through, these are the biggest. The days of Babylon were as pigmies compared to these. Rome at its best was not so busy as any quiet Sunday afternoon of today. The French Revolution was a mere backyard argument as compared to the present war.

It is possible for us to realize the privilege of being alive and not only witnessing but helping to make events that will forever loom large as the greatest crisis in the human race.

Helping to Make History. Everybody wants to do his or her bit in the best way they know how. It's in the air, and the restless throbbing energy which everyone feels and which possesses them like a mighty force impels action.

One drag to positive action is a beclouded vision of what to do and this makes many people work hard at the wrong time.

The Administration here in Washington realizes this fact and is giving serious and continuous thought to the problem of how people can best help to win the war.

Here's a splendid example of how Uncle Sam is watching and directing things:

He noticed that young men—that is, REAL young men—weren't content to sit in the bleachers and watch the war being fought by their more fortunate chums who were in France.

They were restive and naturally so. They wanted to DO something and so they used whatever means they could to get into some branch of the service.

That of course was prompted by an individualistic viewpoint, not a national one.

Uncle Sam Stroked His Chin and Thought. He didn't want to make the same mistake that France and England *had* to make. He couldn't afford to have the the High Schools and Colleges of the country squeezed dry of students, for he needed those students—he needed them mighty badly *when they were trained,* for army officers and for all kinds of administrative work both during and after the war.

That's where Uncle Sam shows his long-headedness. He knows that the Huns will be whipped some day and then we shall have peace—a new kind of peace to what we have ever known before—a peace with problems of reconstruction on a scale almost too tremendous for human to grasp.

Uncle Sam is looking at the war and peace problems of this nature from a high, broad plane. He sees the problems as a whole, the individual sees only his little bit, and often forgets that his work must dovetail into the whole directed energy of the nation.

Uncle Sam knows what is best for the nation and for the individual, so by doing what he tells us we are doing our full duty.

Think of all the devastated countries that will need practical college-trained, vigorous young men to help them get on their feet again—Russia, Armenia, Poland, Belgium, Serbia, Roumania, Greece—the mind begins to reel at the magnitude of the task of which young America must do more than his normal share.

The job of readjusting the shipping of the world. The work of reconstructing peaceful commercial activities—but what's the use of going on? The list is too long to cover here.

Uncle Sam saw that the problems of peace must be

considered during the storm of battle.

Of course Uncle Sam could have forbidden enlistment of all below twenty-one, *but* that would have been foolish, for all the virile energy of hundreds of thousands of keen-eyed American youths would have been wasted. More than wasted, for it would have become a whirlpool of discontent.

And So, Uncle Sam Created the Students Army Training Corps. What is it?

It is a wonderful plan whereby young men may get military drill at the same time as they pursue the regular college curriculum.

Members of the S. A. T. C. are privates in the United States Army, and as such are liable for instant call to the field or the air or the sea. There are many chances that the call will not come, however, for Uncle Sam wants his young men who are mentally equipped to graduate from college and be ready to serve his country.

If for war, he is trained to be an officer, for Uncle Sam needs officers quicker than he can get them. It is said that less than two out of a hundred men who have not had a college training are qualified for an officer's commission.

If every last year's junior in college completes his senior work this winter, there would still be fewer than the number needed for officers.

The Students Army Training Corps is probably the quickest route to a commission, and at the same time prepares a man to carry on the nation's work after the war.

And year by year the crop of college graduates will be wanted for Army officers so long as the war lasts—and afterwards it will be wanted for executive work all over the world.

Uncle Sam says to his eager young men, "Go easy there, son; don't do anything rash. You are more valuable to me *trained* than TEN untrained men. It's fine to fight for your flag, and if you will join the S. A. T. C., and make a trained man of yourself I'll give you the opportunity to put up the biggest fight you ever hoped to have. It may not be in the trenches—but remember, son, that it's just as patriotic and as noble to fight for Uncle Sam in building up the new world as in tearing down the old one. So, son, if you really want to help me, join the Students Army Training Corps."

And Where Can a Young Man Join the S. A. T. C.? Right near his home in all probability, for the colleges and universities of the country have been made S. A. T. C. training camps. The War Department has detailed officers or non-commissioned officers to take charge of the military drill and instruction.

Oh, yes. Regular uniforms, including hats, shoes and overcoats, will be furnished all members of the S. A. T. C. by the Government.

There's a lot more to it but the details can easily be obtained from any educational institution in the country.

A Postscript for Young Women. Many people think the postscript of a letter is its most important part. In this case it is equally important with what has gone before. While young women can not join the S. A. T. C., they can and should enter college and with our young men march along the road to economic efficiency so that they can do their best in our offices and stores and workshops and the scores of other places offering patriotic, trained young women the opportunity to serve the nation and to demonstrate to the world that American young women are *alive.*

What An Elon Sammy Writes

"Some Where In France,"

July 5, 918.

"There is no need of worrying about us. We are all right. Since experiencing a few things, I am more confident than ever that we will prove equal to the task that has been given us, that is, to make the world a decent place for mankind to live in. It remains only for the people back home to be confident, courageous, and patient, for it's only a matter of time until the *Beast* that sought to enslave the world, will be brought to his knees by the sword of justice.

"We Americans are here in numbers which I suppose have been made public, over there, by now. The soul and spirit of America is here. That spirit which gave us liberty in 1776, now rises to speak again, not only for the Liberty of America, but for the Liberty of the world. I thank God that I am an American and a soldier who is fighting for justice."

Four Hundred and More Others "Over There" Feel The Same Way. Glorious Bunch. Alma Mater Loves Them—Every One!



The Message of the War to the Church*

Our day is a pivotal point in human history. Toward this hour all ages of men preceding have converged. It is the crisal time in the race's progress. For a thousand years and more men will look back to this day as marking a turning point in human annals. We are living in "an age on ages telling: to be living is sublime."

What message does this time have for the Church of the living God? And let it be distinctly understood that the age does have a message of pregnant consequence to the Church—a message it must attend to, which it dares not neglect. We have heard the messages of the Church in regard to the war—great messages too by great hearts. Let us now reverse the picture, and consider what the war says to the Church.

And first of all, it speaks the message of a new loyalty. As citizens we are in these days learning a new sense of our duty to the Government. We are learning that the Government expects us to count its claim on our business, our life-work, our life itself as the paramount obligation. When it calls, we are to lay down every other interest and respond with a whole-heartedness born of true loyalty. The citizens of the Kingdom too will recognize the imperial call of the Church and exalt its service above every other in the coming days. The spirit of Peter and Paul and Barnabas and Silas is to possess the apostles of this twentieth cen-

*An address by President Harper given in Norfolk, Va., Tuesday, April 2, 1918, at the Disciples Church in Park Place.

tury, and then the world shall be set on fire with the zeal of Heaven on earth.

The Church, too, will in the new days ahead, says the war, enlarge its conception of salvation. Never will it lessen its demand for a change of heart. It will ever say: "Ye must be born again." But it will enlarge its view to comprehend under salvation more than personal safety. It will recognize it as a social regeneration too, and not social in the limited sense of the parish or even of the nation, but so inclusive as to embrace the whole world in its program and purpose. The twentieth century good Samaritan will care for the individual who fell among thieves, will clean up the robber-infested country between Jerusalem and Jericho, and will not close his work of cleansing till every road in all the world is equally safe for travel, Prohibition cannot prohibit in the South, while debauchery reigns in New England. Prohibition will not be safe in the United States while England dispenses booze. The world must be boozeless. That is the spirit of President Wilson's fine phrase—to make the world safe for democracy. For democracy cannot be safe in America, when the German people are ruled by autocrats. The world is a Brotherhood, and every member of the race is inseparably related to every other. We must rise or fall together. Nothing less than a salvation that is world-inclusive can satisfy the heart-hunger of our new time.

Service the Church of the future will exalt as its Master exalted it in Matt. 25,—service the watchword of our faith, the fruiting of the Spirit's work of inper grace. "Not services, but service"—that is to be our shibboleth. So speaks the war. We were as a nation, in the glorious days before the world was deluged with the "red ruin of hell," celebrating our Fourth

of July, and honoring the heroes of our nation, Washington, Lincoln, Grant and Lee, and we did well in attending to these patriotic services. But now it is patriotic service we are to render. And how nobly we have caught the spirit of our duty! The Republic of the West has startled the world by the magnanimity, the matchless majesty of her service. Nothing like it ever before graced the records of mankind's achievements. This spirit of service taught and lived by Jesus the Church shall exemplify in her life, with her life touching and quickening for uplift every nook and corner of the earth. Men imbued with this spirt, possessed by it, will not be content to enjoy religion by attending public worship and giving money to the Church. They will know that the real joy of the Christian life can be had only in sharing with others the good we have. They will know that the only way to keep our religion is to give it away—the only way to continue to love God is to share the blessings He bestows on us with our brother-men. I Jno. 3:16-17 will stand out in bold relief in the horizon of the Christian life for them. "If any man hath this world's good and seeth his brother-man in need and hardeneth his heart against him, how can such a man continue to love God?" You cannot keep your religion to yourself. It will shrivel up, evaporate into thin air if you attempt to put it in a safety deposit box. But when you share it in service, it will flood your soul with ineffable joy and all around you will be vocal with the praises of God. Service exalts the Church, and the Church needs its exaltation.

Sacrifice, yes, sacrifice is spelled with capital letters in the dictionary of our present-day terminology. Did ever a nation enter a war with such a spirit of sacrifice exalting it as that in which our nation entered

this world-war? Was there ever such altruism displayed before? The nearest approach to it was our Spanish-American War. But Cuba was at our very doors, and the foul odors of her perishing liberties descended with sickening stench into our nostrils.

In this present war, we were far away. We were growing immensely rich. Did not Washington caution us against meddling in European affairs? To quote the words of a distinguished German-American, Otto H. Kahn, "If ever a nation entered a war after having maintained infinite forbearance in the face of grave menace and dangers and the most intolerable affronts, and from motives as pure and high as the great blue dome of heaven, America is that nation." We could have remained out, but at what a cost! We should have become the Bedouins of the World. We should have lost the finest opportunity ever offered a nation to practice the Brotherhood of mankind. And so we have thrown ourselves unstintingly, with reckless abandon, into the malestrom of seething blood, the sublimest instance of sacrifice on the national scale ever witnessed in the earth. This lesson the Church must learn. Her Master taght it. He illustrated it on the Cross. The agony of sacrificial death is ever and always prophecy of the bursting tomb and the glorious resurrection from the dead. Is the Church impotent? Let her sacrifice herself. Let her agonize on the Cross. Let her convince men that her purpose is not self-preservation, but self-sacrifice, and the Church will come forth with a new healing power for the nations. We had all but lost the sacrificial note from our Christian symphony of life. We were fast settling down to an ease-loving, namby-pamby, *status quo* condition in the Church. We needed an awakening, nay a resurrection, a baptism of blood and suffering, a new-birth into the agony of self-

giving, and this hour of calamitous tragedy is meeting our need. We are to fill out the sufferings of the Christ. We are to agonize in the Garden, wend our way to the Cross, go down into the darkness, and gloriously arise in His likeness. Sacrifice is ever the doorway to a larger life for the Church. Let us swing the doors wide and enter in.

But the really big word in the vocabulary of our time, the one outstanding note, the major chord, in the message of the war to the Church is as to Christian union. In the bitterness and anguish of a common suffering, the nations of the earth have accomplished what statemen have considered impossible—a federation of the world, a parliament of mankind. This one feat will prove of incalculable benefit in the future progress of the world. In union the nations have found strength and, what is more, joyous satisfaction and, let us hope, the end of their petty jealousies. Nationalism will never afflict the earth with its narrownesses as in the days before this war, and the nations are sick of war.

Surely the Church needs to learn this lesson. Her Master prayed that she should learn it. He knew it was the only hope of ultimate victory for His cause. Men would not believe He was sent of God if His followers should be disunited. So He poured out His soul in intercession that they might be one, even as He and God are one. When this war broke upon us, men held up the Church to ridicule. It was Christian nations that were fighting. They prayed to the same God for success for their arms. But as the conflict has advanced, the falsity of that charge has been demonstrated. Now we understand that the Church has not failed, but that denominationalism has failed. Nationalism in governments and denominationalism in churches, twin-

sisters of weakness and death, stand condemned in the fierce light of our searching time. A federated world could have headed off this tragedy, have rendered this crime impossible. A united Church could easily have brought about a federated world. But we were more interested in our denominational fences than we were in the larger work of the Kingdom, and an enemy sowed tares in our wheat fields while we disputed over the location of our boundary marks. God will forgive us our folly, provided we show genuine repentance.

And there are signs that we are penitent. The Federal Council of Churches of Christ in America is a sign. The co-operation of Protestants and Catholics in securing legislation for the increase of the number of chaplains for the National Army is another sign. The erection of a building by the Federal Council at Camp Upton wherein Protestants, Jews, and Catholics hold worship is still another sign. The Conferences on union being held in many places by the various denominations is a very wholesome sign. It will be a tragedy, nay more, it will be a crime, if the Churches of Christ shall not be able in this dire hour to find the answer to their Lord's prayer for them in a worthy basis of Christian Union. The splendid ministry of the Y. M. C. A. in this crisis is our impeachment, if we fail to discover such a *modus vivendi atque operandi.*

I am not presuming to speak now for any one but myself. Certainly I do not recommend the things I am now to outline as constituting the final word on this vital issue. But of this I am sure—that Christian union, when it has come, will embody certain fundamental characteristics, and these let us now briefly consider.

It will have a living faith. If union is to be had at the expense of the doctrines, even the dogmas, of the

Church, it will be short-lived. There must be no weakening of the faith of the men of the churches in the saving power of their Christian convictions. We will believe our articles of faith as zealously as we have ever believed them. They will mean more to us than ever before. And for these very reasons we will recognize the right of other men to their beliefs too and not endeavor to force them to accept our conceptions. The Presbyterian is not to be asked to give up his belief in election nor the Methodist his love of works as proof of salvation. Each will be urged to keep the faith so dear to his heart, so precious to his soul, and to respect his brother who entertains the other creed. The doctrine that best nerves the individual man to live his Christian duty—that is the doctrine every one shall wish him to embrace. Nor must the united Church ever depreciate the value of creeds in influencing men's lives. The Germans had a creed—a false one—that they were designed to dominate the earth, and behold! the devastation that afflicts mankind! We shall want no written creed except God's Word, but the Holy Spirit we will recognize is the proper interpreter to each son of God of the implications and doctrines of that creed.

The united Church will in the second place be an inclusive Church. All who name the name of Christ, all who exemplify in their life the beautiful fruits of Christian character, will be included in it. It will not erect barriers to exclude any Christian from its fellowship. Vital piety, Godliness in the daily life, this will be its test of admission to membership. "Go ye into all the world," said Jesus in His commission. The door-way of the Church must be wide enough to meet the conditions of that command,—a command that has never been modified and that is not likely to be.

And the united Church further will be characterized by love. Its Christian toleration will be based on charity. Our love for Christ will be so real and motivating that we will be irresistibly drawn toward our brothermen. And we will love them with a love that "suffereth long, and is kind," that "envieth not," that "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil," that "rejoiceth not iniquity, but rejoiceth in the truth," that "beareth all things, believeth all things," a love that "never faileth." Such love is our high privilege and holy obligation. Such love will speedily bring about the blessed union, one and inseparable, of Christ's people.

"And now abideth faith," faith in the wisdom of Christ when He prayed for the union, the one-ness of His followers; faith in the sincerity of our fellow-followers of Him when they seek with us a basis of such union: "hope," hope that in our day the hour of this blessed consummation has struck, "love," love that shall proceed from our Master and spread out till it includes our brother men in Christ of every faith and order, "these three; but the greatest of these is love." It, "never faileth." Let it not fail us now.



Elon Opening Postponed

S. A. T. C. Unit Assured

Definite word has been received from Adjustant General McCain with reference to the establishment of a Students Army Training Corps unit here this fall. In view of this fact and because twenty-two of the young men of the college and three faculty members are at Plattsburg Barracks, N. Y. now, and will be there until September 16, the opening day of the College has been postponed until September 19. This is the first time in Elon history when the doors did not open for instruction on the day announced in the catalogue. It is another evidence of the unity of the American spirit and of every institution of our life for the conduct of the war.

Last year military training at Elon was voluntary and by instructors provided by the College. This year it will be voluntary as last but the instructors will be provided by the Government and so will uniforms. It no doubt seems strange that the campus of a Christian College is to be crowded with soldiers in training, but when it is considered that Christians are soldiers of the Lord and that this war is essentially one to give the principles of Jesus chance to be regnant in the hearts of men and in the governments of the world, the incongruity fades away, and a Christian College could do nothing else under the circumstances than become an armed camp.

The S. A. T. C. unit here will make it possible for Elon men "to enlist and go to college." No government was ever more generous and gracious than ours

in making this wholesome provision for officers for our rapid increasing army should the war be a long one, and for providing trained leaders for the work of civil life and society's rebuilding when the war is over.

Experience has taught the Government that the quickest way to produce officers for the Army is to train them in our colleges and the colleges have responded like the genuine patriots they are, in accepting the overtures of the Government and establishing these units on their campuses. More than a year ago, even before the S. A. T. C. idea had formulated itself in the minds of our leaders, this college applied for a military instructor here. Elon has suffered as much as any college in the whole land in the depletion of its ranks of men and the giving of its Alumni and students. But she is glad to suffer and is glad to have the Government recognize her patriotic spirit by placing here the S. A. T. C. unit.

The telegram from Adjutant General McCain briefly states: "Your institution having satisfied the conditions of June 29, upon the basis of your figures steps will be taken at once to establish a unit of Students Army Training Corps." And the telegram goes on as follows: "An officer of the U. S. Army will be detailed and will upon arrival proceed with the organization of your unit. Rifles, uniforms, overcoats, and other equipment will be shipped at an early date."

Students eighteen years old and upward will be allowed to enlist in this unit, but none are required to do so. Those who are under eighteen years of age will be allowed to enroll in it, but it is optional with them. The Government does not promise to allow young men to remain in college until their course is completed, but its policy will be to allow them to do so as long as their remaining there is profitable for themselves and for

their preparation for officers in the Army and leaders in civil life, and this is as far as any government could possibly go. It is farther than any other government has ever gone, but we have come to expect our government to do things in a more generous and statesman-like way than any other. The S. A. T. C. unit is a challenge to red-blooded young men to serve the cause of freedom and patriotism by going to war and to college at the same time.



S. A. T. C. Men

Students in S. A. T. C. Colleges who enlist will be supplied the following items of clothing at the Government expense:

1 Overcoat.
1 hat, service.
2 coats, cotton, O. D.
2 shirts, flannel, O. D.
2 breeches, cotton, O. D.
1 pair leggings.
1 pair shoes.
1 belt, waist.
1 collar ornament.

In addition to this, the Regional Director of S. A. T. C. men in the South-Eastern Division, President E. K. Graham, Chapel Hill, N. C., says: "As matters stand now practically any young man, however poor, can go to College; but the plans of the Government in reference to the Students Army Training Corps make his going wholly a matter of his own choice. Men who enlist in the Student Army Training Corps will receive, under the present plan, thirty dollars per month. This will support any young man in any North Carolina College."

Those who wish to take the military training without enlisting in S. A. T. C. units may enroll, as it now appears, but it is not clear that they will receive uniform or the monthly stipend. The same is true with reference to those less than eighteen. The whole matter is voluntary with students, but did ever a nation deal so generously and in such statesmanlike man-

ner with its young men before? Truly your Uncle Samuel is the pace-setter for the world. Isn't it great to be one of his sons?

If you are interested in enlisting and going to College at the same time, sign the application below and mail it to President W. A. Harper, Elon College, N. C., at once.



Application for Military Training

Sign and Return to President Harper at Once

I hereby make application for membership in the S. A. T. C. unit established at Elon College. If accepted, I will report at the College on the opening day in September, 1918, unless providentially hindered, and will be faithful to all my duties. I agree to abide by the rules and regulations to be made by the War Department for the government of students receiving military instruction under Government control. I make this application as a patriotic duty in this hour of crisis, and not as a means of escaping military service for my country, but rather that I may serve her more effectively should I be later called to the Colors.

Signed .....

Address .....

Date .....

Accepted .....



Elon Men at Plattsburgh

The following faculty members and students of Elon College have spent eight weeks in intensive military training at Plattsburgh. They will assist the Government Commandant here in the conduct of our military work this year—a fine bunch they are, too!:

Dr. T. C. Amick	Mr. C. G. Farrell
Prof. E. M. Betts	Mr. W. F. Godwin
Mr. T. E. Powell, Jr.	Mr. H. C. Amick
Mr. C. M. Cannon	Mr. H. J. Cotten
Mr. M. L. Gray	Mr. L. R. Cather
Mr. F. W. Ragsdale	Mr. S. P. Cozart
Mr. W. E. Moon	Mr. O. H. Henderson
Mr. E. J. Sykes	Mr. J. W. Simpson
Mr. H. M. Lynch	Mr. J. R. Raper, Jr.
Mr. C. L. Holland	Mr. J. P. Mitchell
Mr. P. E. Mallison	Mr. H. N. Graham
Mr. B. M. Carter	Mr. R. B. Moffitt

Dr. W. P. Lawrence is to go to Plattsburgh as Elon's special representative on September 3-4, to get final instructions as to the Elon S. A. T. C. unit from the Government.



Faculty Additions for Next Year

The following additions have been made to the Faculty for next years:

Head of The Piano Department:

Prof. E. M. Betts is promoted to be head of the Department of Music. As head of the Piano Department he will have Miss Jean Demuth, graduate of Oberlin Conservatory, Chautauqua Artist, and teacher with a rare record of success.

Head of The Voice Department:

Miss F. E. Rosalie Ashbury, graduate of the New England Conservatory and teacher for two years in the Normal Department there, succeeds Miss Ava L. B. Dodge as head of the Voice Department.

Head of The Violin Department:

Miss Pauline T. Nelson, graduate of the New England Conservatory, for three years teacher there, succeeds Miss Edna E. Constable as head of the Violin Department. It will add interest to her work here to know that she is a grand-daughter of the founder of the New England Conservatory and so comes of a long line of illustrious musicians.

Head of Department of Expression:

Miss Clara M. Flowers, graduate of King's School of Oratory and Physical Culture, and a teacher of many years of successful experience, will become head of the Department of Expression and Physical Culture. She will be assisted by Miss Rhita Thomas.

☞ Note Carefully

The matriculation fee was, by the Trustees at their May, 1918, meeting, increased from ten to eleven dollars in September and the same in January. But in consideration of that fact all athletic contests held on the Hill and participated in by the College varsity teams will be free to students paying the matriculation fee. This change was asked by the student body and they will be glad the Trustees met their request with approval.



Administrative Changes for Next Year

Mrs. Dora Wheeler becomes House-keeper of the West Dormitory.

Mrs. L. W. Coggins becomes Matron of the Ladies' Hall.

Mrs. L. B. Yarborough becomes Matron of the Young Men's Co-operative Club.

Miss Gurtha Deadmon becomes Assistant Matron of the Ladies' Hall.

Mr. B. B. Snipes becomes Manager of the Young Men's Co-operative Club.

Mr. T. E. Powell, Jr., becomes Manager of the Ladies' Hall.

It is with regret that we lose from the Administrative Force Mesdames Rose J. Machen, Sadie Jones, and Thyra Swint, who have served Elon so efficiently. Mrs. Swint remains head of the Domestic Science Department and will give her entire time to it.

The Library force this year will consist of Misses Annie Floyd, Minnie Atkinson, Maggie Taylor, and Hattie E. Brown.



Miscellaneous Items---Note Carefully

What to Bring

All students should bring pillows and pillowcases, sheets, quilts, blankets, counterpanes for their beds. They should also bring towels, napkins, and toilet soap. Everything else is furnished. Bed-clothing should be for double-beds, unless it is to be used in the Alumni Building.

When and How to Come

Students should arrive at the College on September 18th. The College opens on the morning of September 19th and every one should be at the first chapel service that morning, immediately after which the regular work of matriculation, registration and classification is begun.

Students from Eastern Virginia will leave on the morning S. A. L. train for Henderson. There they will change cars, off one train on to another, for Durham, union station, where they will board the Southern west-bound train for the College, arriving at 6:32 p. m. They should buy their tickets straight through and have their baggage checked through. Through tickets will be on sale at Norfolk, Portsmouth, Suffolk, and Franklin. The train passes Suffolk at 9:41 a. m. Those desiring may come over the A. C. L. via Rocky Mount and Selma, arriving at 6:32 p. m. Those coming over the Southern have to leave the night before and come via Danville and Greensboro, arriving at the College at 8:00 a. m.

Students from Eastern Carolina, South Carolina, and

other Southern States, will arrive her at 11:28 a. m., or 6:32 p. m. They may come at 5:44 a. m., but should send notice ahead if they intend so to come, that they may be met at the station.

Students from Western Carolina, the Virginia Valley, West Virginia, and other Northern and Western States will arrive at the College at 8:50 a. m., or 4:43 p. m. They may arrive at 1:20 a. m., but should send notice ahead if they intend so to come, that they may be met at the station.

Students will be met at the incoming trains by members of the Faculty, representatives of the Senior Class, and committees from the Y. M. C. A., Y. W. C. A., and Christian Endeavor Society.

What to do After You Arrive

Give your baggage check to the Faculty officer or baggage man asking for it, with your name written on the back of it, and the number of your Dormitory room.

Go to your room and get installed. Get acquainted. *You will have a hard time not to get acquainted here.* Have a jolly good time with your fellow students till Thursday morning, September 19th.

At eight o'clock on the morning of September 19th, go to the chapel exercises in the College Auditorium.

Immediately after the chapel exercises, go to the President's private office for registration, bringing your Certificate of Admission and your eleven dollars with you. If you did not fill out an Application Blank, fill out one and then get your Certificate of Admission. If you have lost your Certificate of Admission, or misplaced it, call for its duplicate.

Present your Certificate of Admission to the Bursar, who will also ask you for your Application for Ad-

mission. Pay him your eleven dollars and get your registration card. Then follow the old student who is conducting you to the various Professors' rooms to have your work put on your card.

Then go to the Library and buy your books. Then go to work.

For catalogue or other information, address

President W. A. Harper,
Elon College, N. C.

☞ *Fall Term of Twenty-ninth Annual Session opens September* 19. *Students should arrive on September* 18.

☞ *Student body limited to four hundred—a splendid advantage for scholarship and character development.*



ENLIST AND GO TO COLLEGE

A Message to Red-Blooded Men

WHY?

BECAUSE the Government needs officers, and the surest place to educate them is in the Colleges.

BECAUSE when the war is over trained leaders will be needed, and the Colleges must supply them.

BECAUSE the Government has provided S. A. T. C. Units in the Colleges for this very purpose, and will provide uniforms at its expense.

BECAUSE the reduction of the age limit makes it necessary for you to decide to go to "CAMP AND ENLIST" or to "COLLEGE AND ENLIST," either of which is equally patriotic, only the latter offers you larger opportunity of service to your country in war as well as in peace, after the war.

There are OTHER reasons, but these are enough.

SO Sign the enclosed application for enlistment or enrollment, as you prefer, in the Elon S. A. T. C. and send it to Pres. Harper by return mail.

Do it *before* Congress lowers the military age limit and nobody can think you decided to go to College to avoid military service to your country.

VOL. XIV. NEW SERIES NO. 4

BULLETIN OF ELON COLLEGE

ELON COLLEGE, N. C.

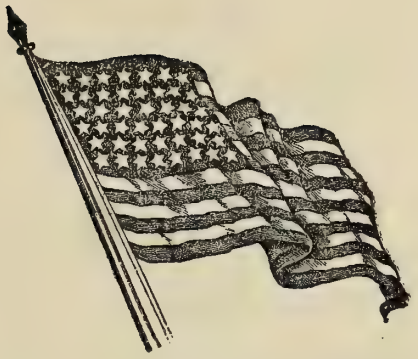


DECEMBER, 1918

BULLETIN ISSUED QUARTERLY

Entered as Second-class Mail Matter under Act of July 16, 1894.

BULLETIN
OF
ELON COLLEGE



S. A. T. C. NUMBER

ELON COLLEGE, N. C.
DECEMBER, 1918

To the
Elon Patriots
in
The World War
with
Grateful Esteem and
Honorable Pride

INTRODUCTORY

This Bulletin is printed for its historical significance. A Christian College became an armed camp, in the effort to do its part to make the world a decent place to live in.

The story of the Elon Students' Army Training Corps is told within, without veneer or garnishment of any sort. It is withal a thrilling tale. The men who were in the unit will be tempted to read these pages as a sort of epitaph of their patriotism. Let them remember that how they shall acquit themselves in the unfolding years will reflect lustre on their military profession, brief, but essential and splendidly patriotic as it was.

Two addresses by President Harper are appended, as interpreting the spirit and purpose of Elon in its whole relationship to the S. A. T. C. The former was given on the opening Sunday of the Fall Term and the second was prepared for the Conferences of the Southern Christian Convention, but never delivered. The closing of the war and the postponement of the conferences made its delivery unnecessary.

The Elon S. A. T. C.

The Elon Students' Army Training Corps began its career on Oct. 5, 1918, and was mustered out of the service on Dec. 11, 1918—a short-lived infant of sixty-eight days. One hundred and twelve men enlisted in it, and fifty-three others made application for enlistment, but delay in getting their papers from the local boards kept them from being a part in the world war.

The unit was organized by Lt. Robt. I. Wilson, who was commanding officer till Oct. 27, when he returned to his former post at Camp Beauregard. From his leaving till Nov. 8, Lt. N. J. Fitzgerald was in command, as the eldest of the regular officers stationed here. On Nov. 8, Captain Franklyn T. Lord arrived and with him that beautiful spirit of co-operation between the College and military authorities which the War Department had designed as the proper characteristic of the S. A. T. C. Captain Lord made military training popular, until even the Elon girls enrolled for the sport, substituting a modified form of drill for their regular work in physical culture.

It may be safely said, if he had been the organizer of the unit, it would have been larger and certainly more respected by the students not in it. He diligently inquired as to the College regulations and traditions and rigorously enforced the one, while he graciously respected the other. Elon counts herself fortunate to have had this Christian gentleman represent our nation on the campus.

Associated with the commanding officer in the conduct of the unit here were Lt. N. J. Fitzgerald, Lt. John J. Harrington, Lt. D. G. Fishbeck, and Lt. A. T. Johnson. These officers, like many sons of Elon, made good at

Plattsburgh the past summer and were commissioned second lieutenants. The esteem in which they were held by the S. A. T. C. men is evidenced by the handsome gold-rimmed fountain pens presented each of them at the banquet given in the company's honor at the Guilford Hotel on the evening of Dec. 5.

The Induction Ceremony, Oct. 5

October the first was the day set aside for the induction of students in the Colleges into the Students' Army Training Camps. But October first witnessed a situation the like of which had never before been heard of at Elon—an epidemic of Spanish influenza. More than three hundred cases were treated among the students with only three fatalities. Because of the epidemic the induction ceremony was postponed till Oct. 5, and the final enlistment was not completed till Nov. 29.

Hon. A. Wayland Cooke, Greensboro's postmaster, was the orator of the occasion. The Greensboro Daily News gave the following account of the ceremony:

"Elon College, N. C., Oct. 4, 1918.—The induction of the S. A. T. C. men into the government service which was scheduled to take place here as everywhere else in the country on October 1, was delayed until today, because of the threatened epidemic of Spanish influenza.

"Lieutenant Robert I. Wilson, the commanding officer, and Dr. J. V. Dick, medical examiner, were persuaded that the situation was well enough in hand to permit the induction of the men today.

"It was a beautifully impressing ceremony which made the Elon students into soldiers in the National Army here at noon today. Lieutenant John J. Harrington was mas-

ter of ceremonies during the induction. After the playing of The Star-Spangled Banner and the hoisting of Old Glory, Lieutenant Harrington read the oath of allegiance, which was repeated by the men, and then introduced Dr. N. G. Newman who made the invocation.

"Lieutenant Harrington then read the order of the day, following it with special messages from President Wilson, Acting Secretary of War Crowell, and Chief of Staff General March.

"He then introduced President Harper of the college, who was to present the orator of the occasion, the Hon. A. Wayland Cooke, of Greensboro.

"In presenting Mr. Cooke, President Harper said it was a glad day and a great one for Elon thus to have her young men become soldiers in training for the cause of freedom. He spoke of the Christian characteristics of the American people and found in those characteristics the real reason for our entrance into the war. He deprecated the thought that the United States is now at war because of national sin. He likened America to the Man of Galilee, suffering servant of Jehovah, suffering and giving all now that the brotherhood of man might become a realized fact in the world and humanity be a unit in its feelings, sentiments, and aspirations.

"Mr. A. Wayland Cooke, who is postmaster in the city of Greensboro, and who is in great demand as a Liberty Loan speaker and for other patriotic occasions, gave a stirring address to the soldier-students, thrilling them with his eloquence for forty-five minutes.

"Mr. Cooke began by urging the young men to be good and to be good for something, not to be sponges but trustees of the manifold blessings of God, assets and not lia-

bilities in their communities, giving and sacrificing and serving in supreme degree, which this hour of supreme testing for the nation and for the world demands.

"Turning specifically to America and the war he spoke of the unrest that afflicted the earth in the old country because higher critics and infidels in Germany had forgotten the teachings of Jesus. He painted in lurid colors the German duplicity in Mexico, graphically describing the horrors and atrocities of submarine warfare.

"He took a fling also at the critics of the government who thought we had gone in too late. Mr. Cooke was of the opinion that we went in at the very right moment, after we had opportunity to expose the infidelity and double dealing together with the malicious purposes of the Imperial German Government, and that an earlier entrance into the conflict would have weakened our own morale while strengthening the cause of our enemies.

"He congratulated the young men who had just taken the oath of allegiance upon being members of the best and cleanest army in the world and urged them to put forth every effort not only to maintain the splendid high record of our army now but if possible to add to its excellency, for the finest soldier he contended is the man whose heart is right and whose person is clean and pure.

"In conclusion Mr. Cooke spoke his mind in regard to peace. 'It will be a peace with victory,' he said, 'and not made in Germany.' Mr. Cooke spoke his mind against peace of the graveyard kind where only death and desolation stalk. He also declared he could not be party to peace among thieves where nothing is secure.

"Mr. Cooke's oration made a most wholesome impres-

sion on the new made soldiers and stirred their patriotism to a white heat."

The Roster of the Men

Below is the complete roster of the Elon S. A. T. C. Company. A special service flag will be made for these splendid fellows, who were cut short in their aspiration to serve the cause of human freedom by the abject surrender of the Huns. They did their part well, however, and were useful in striking terror to the Kaiser's heart. Elon will ever be proud of them.

Adams, Benjamin W.
Alexander, Frank W.
Allen, Ledewey E.
Argenbright, Ewell J.
Bacon, Joseph W.
Bailey, Lyman A.
Ball, Adolphus T.
Barrett, Waverly S.
Beasley, Maurice W.
Bowling, Edwin H.
Bradshaw, Maurice H.
Bradsher, Arthur L.
Bradsher, John D.
Braswell, Albert H.
Brown, Oscar A.
Bunch, Robert L.
Burkhead, Arthur R.
Burnett, Zack F.
Burns, James M.
Cannon, Lawrence M.
Capps, Willard B.
Carpenter, Warner C.
Carter, Benjamin M.
Cash, James A.
Casstevens, Willis R.
Cather, Lohring R.
Chappell, Sidney G.
Clark, William B.
Coble, Rossie C.
Cotten, Harvey J.
Crumpton, Dallas H.
Dickerson, Harry B.
Dobbins, Wiley E.
Dofflemyer, Dewey H.
Doughton, J. Horton
Ellen, Joseph R.
Farrell, Cecil G.
Fleming, Charles C.
Fleming, Fred H.
Floyd, James L.
Fonville, Claude C.
Garmon, Oscar B.

Garrison, Watson M.
Garvey, Fred K.
Glasscock, Woodson R.
Hampton, Wilborn L.
Harrelson, Edgar V.
Hayes, Martin F.
Henderson, Garland L.
Holland, Clarence L.
Holliday, Harper M.
Holt, George M.
Howell, Charles C.
Hughes, John G.
Hunter, Filmore H.
Hutchison, Connor R.
Johnson, Brantley B.
Johnson, Elby S.
Johnson, Harold W.
Johnson, John D.
Jones, Otis D.
Jones, Paul S.
Kunz, Sherman E.
Lambeth, Watson D.
Langdon, Ralph E.
Lasley, John A.
Livesay, William H.
Loflin, Curry F.
Mallison, Paul E.
Martin, Dwight D.
Martin, James L.
Martin, Leo D.
Massey, Joseph E.
McKenzie, Fred M.
Medlock, Lawrence C.
Miller, Clement M.
Miller, David
Miller, George G.
Moon, Walter E.
Moore, Alfred L.
Murray, Rodger S.
Nicholson, George H.
Perry, Weston
Powell, Rufus C.
Preston, Thomas D.
Proctor, Sullie T.
Raper, Julius R.
Rascoe, Charles D.
Rippy, Leonard P.
Rothgeb, Dee W.
Sanford, Robert C.
Shelton, Walter H.
Simpson, James W.
Steele, Hobart T.
Stewart, Paul V.
Stiteler, William L.
Straughn, Isaac W.
Thomas, William R.
Thompson, Jesse H.
Tuttle, Samuel E.
Tuttle, William H.
Underwood, George D.
Vaughn, Walter W.
Veazey, Coleman B.
Vickers, Baxter L.
Way, Liness C.

White, Henry E.
Whitesell, Hoke S.
Woodie, William L.
Yancey, James T.
Yarborough, James E.
Yow, Robert L.

There were fifty-three others who offered themselves for enlistment, but whose papers were not completed before the war closed. They were S. A. T. C. men in intent and so we print their names too. Alma Mater is also proud of these men.

Amick, H. C.
Barker, J. R.
Bethea, W. S.
Blanchard, E. C.
Braswell, C. E.
Brown, G. A.
Braxton, W. A.
Busick, J. J.
Cannon, C. M.
Cates, Fred
Cather, R. A.
Causey, E. M.
Cheek, F. M.
Crutchfield, M. I.
Currin, H. R.
Daughtry, J. T.
Dawson, W. R.
Flowers, S. W.
Fowler, W. V.
Hargrove, J. T.
Harris, W. H.
Helms, E. S.
Highsmith, T. L.
Holland, W. N.
Ingle, L. I.
Joyner P,. W.
Lane, W. C.
Lassiter, Bert
Lipscomb, H. B.
Lloyd, M. P.
Lynch, H. M.
Marlette, W. E.
Marsh, M. B.
Massey, T. O.
Mitchell, S. M.
Moffitt, R. B.
McIver, T. L.
Northcutt, T. J.
Nunn, P. P.
Pittman, C. C.
Rice, W. T.
Sides, L. R.
Sivils, H. T.
Skeen, J. S.
Snipes, J. M.
Summers, Paul

Sykes, E. J.
Sykes, G. P.
Turner, E. B.
Webster, G. C.
Wiggs, J. H.
Wilkins, J. E.
Williams, F. B.

Exhibition Drills

The company on the eve of its demobilization gave two exhibition drills. The first was in Burlington on the afternoon of Dec. 4. The men hiked it to our suburban city and back for this performance, and did their part well. The second drill was on the following afternoon in Greensboro. The Southern Railway provided a special coach to convey the men to and from Greensboro. The banquet was to occur that evening in the Guilford Hotel and every man felt he must do his best. It was a most creditable occasion according to the press of Greensboro.

The Banquet

On the evening of December 5, the one hundred and twelve men of the company gathered around the banquet table with their officers, the S. A. T. C. Faculty, and a few invited guests, and until 11:30 p. m. revelled in song, toasts, and the splendid menu prepared by the caterer of the occasion. Good cheer and manly fellowship characterized the banquet. It was good to be there. Captain Lord was toastmaster, and did the stunt in great style. His jokes were real ones and greatly enlivened the occasion. Toasts were given by Dr. N. G. Newman, Dr. W. P. Lawrence, Dr. T. C. Amick, Dr. J. U. Newman, Dr. J. V. Dick, Prof. H. Babcock, Mr. Garland Henderson, Lt. Fitzgerald,

President Harper, Hon. A. Wayland Cooke, and Assistant District Attorney Hoey. Truly it was good to be there.

Of the event the Greensboro Daily News had this to say:

"Following an impressive exhibition drill given in front of the postoffice, which demonstrated the quality of training given them, and which proved unquestionably successful despite the impediment of heavy street traffic, the members of the Students' Army Training Corps of Elon College participated in a most enjoyable banquet given in the Guilford Hotel, thus marking happily the termination of their service. Members of the faculty, several guests, officers of the organization and the entire student unit threw aside temporarily the disciplinary formality to which they had been subjected, and entered eagerly into the joy of the occasion.

"The banquet was lively from start to finish, frequently enhanced by the well directed humor and personality of the commanding officer, Capt. Franklyn T. Lord, who acted as toastmaster. An orchestra furnished music throughout the many courses of the dinner, while the students themselves sang joyously. After participating in the delicacies of army rations their appetites were whetted keenly for the meal served them, and, although the abrupt ending of the war prevented them from facing one enemy, Germany, they did more than justice to 'turkey.'

"In the absence of Mayor E. J. Stafford, and ex-Judge W. P. Bynum, who were on the program as the chief speakers of the evening, the toastmaster called upon members of the faculty and the several guests for brief expressions. Among those who addressed the assemblage terse-

ly were Dr. W. A. Harper, president of Elon College; Dean W. P. Lawrence, Dean T. C. Amick, Dr. J. U. Newman, Prof. N. F. Brannock, Dr. N. G. Newman, Prof. H. Babcock, Postmaster A. Wayland Cooke, and Assistant U. S. District Attorney Hoey.

"Constructive citizenship was the keynote of the advice given the young men on the verge of their return to civilian life. Realization that they held regret over their inability to play a more active part in the winning of the war gave rise to the suggestion that the opportunity of a greater service awaited the return into their respective homes. This service, many of the speakers declared, must be the fostering of a fraternal spirit, 'without which permanent peace cannot be assured,' obedience to duly constituted authority, and sacrifice for the industrial, social and moral betterment of the nations.

"Members of the faculty who, according to their own statements were opposed to universal military training before the war, expressed a reversal of theory. Their experiences with the S. A. T. C. unit, they said, provd to them conclusively that the United States should establish and maintain a system of universal military training adapted to American ideals. Sympathy was extended to the unit, that many of its members should be forced to sever relations with the school so abruptly, and the hope was voiced frequently that they should find themselves able financially to continue the course of their instructions.

"The students formed the great background which brought fear into the hearts of the Germans, one of the speakers declared. And the spirit of the men, he declared, permitted them to fight on the fields of France in desire,

even though they were not permitted to cross the seas bodily. American democracy, he added, penetrated Germany before the armies crossed the Rhine, thus accomplishing in a great way much of the task assigned to the armed forces.

"At the conclusion of the banquet a handsome loving cup was presented Captain Lord, while Lieutenants Fitzgerald, Fishbeck, Harrington and Johnson were each given gold fountain pens as a mark of the esteem in which they were held by their subordinates."

The Mustering Out Scene

The S. A. T. C. at Elon was officially demobilized at an informal reception given in its honor by the College on the evening of Dec. 11. It too was a happy and memorable occasion. The correspondent of the News and Observer had this to say of the event:

"The Students' Army Training Corps of Elon College passed into history on the night of December 11 at 9:30 when Captain Lord presented to each of the 112 men who were enlisted in it here certificates of honorable discharge. The college is very happy that every man in its unit deserved and received such a certificate, and about twelve of the men, when they were given their cerificates were greeted by the commanding officer with the words, 'For good and faithful service' when he handed them their discharges.

"The ceremony of discharging the men was held in connection with an informal reception given in honor of the S. A. T. C. men in the West Dormitory. The reception was attended by the faculty, the military officers, and the student body, and was sponsored by the Class of '19, who

had arranged the details and did the serving of the refreshments.

"Promptly at 9 o'clock the company bugler sounded assembly and the men in khaki left the sides of the young ladies with whom they were busily engaged in a social way and filed into the dining hall of the West Dormitory which had been especially prepared for the occasion, and in the presence of several hundred of their ardent admirers, as each man's name was called he filed through the ranks, saluted the Commanding Officer, received his certificate of honorable discharge, saluted again, and with true military dignity returned to his place in the ranks. It was a simple, yet dignified ceremony and an impressive scene which terminated the active service of the Elon S. A. T. C. men.

"The S. A. T. C. here is undoubtedly popular at this time, but there was a time in its history when this was not the case, and when faculty and students alike would have been glad to have seen it removed. It was due to a misunderstanding of the ideals which such a unit should exhibit in relation to a Christian college. The officer in command at that time regarded the campus as a cantonment, but when his successor arrived on the Hill in the person of Captain Franklyn T. Lord all was changed, and from the day of his arrival until now military training on this campus has been steadily growing in favor.

"Fifty-three Elon men who were anxious to enter the unit because of the failure of their induction papers to arrive and the early closing of the war were denied the privilege.

"It is understood that the college will prepare a special service flag for the S. A. T. C. to be permanently preserved

in honor of the men who entered the service of their country through the unit here.

"It is not known definitely how many of the men of the unit can resume their studies after the Christmas vacation. They will begin to leave for their homes today, and will not return until January 6th for the resumption of work.

"The common impression on the Hill both by students and faculty is that the college made no mistake in assuming the responsibilities involved in placing a preliminary training camp for officers on its campus, and many have expressed their regret at its early passing before they really had opportunity to demonstrate its real worth."

The Aftermath

On Dec. 12 the S. A. T. C. men deserted their barracks, the Alumni Building, and departed for their homes. Many of them will not return to resume their studies after the Christmas holidays. Their erstwhile Alma Mater wishes them well. Many will return, anxious now that the war is over to fit themselves for places of large service in the coming days. They will be joyously welcomed to the Hill.

On Dec. 21, the officers had concluded their work and left for their homes. Elon's blessing and benediction accompany them wherever they may go.

The infant was destined to live but a brief span among us, but it made us its friends and we feel the loss we have sustained. The Students' Army Training Corps bade fair to demonstrate how we can have military training without making it universal and without degenerating into militarism. Its brief existence denied it the ability fully

to prove itself. It was an interesting experiment and at the same time a splendid opportunity for the colleges to demonstrate their patriotic devotion to the cause of human freedom.

The S. A. T. C. Curriculum In addition to the regular College classes the S. A. T. C. men were offered the following special courses:

SCIENCE I-W (Hygiene and Sanitation)

I. Personal Hygiene and Sanitation.

1. Muscular activity.
   - (a) The ministry of muscular activity to the body as a whole.
   - (b) General muscular exercise.
   - (c) Muscular exercise for special purposes.
     1. Corrective work.
     2. The gymnasium.
2. The hygiene of the nervous system.
   - (a) Rest.
   - (b) Sleep.
3. The hygiene of feeding.
4. Food accessories, drugs, alcohol, and tobacco.
5. The care and prevention of colds and some other inflammations.
6. The care of the eyes and ears.
7. Hygiene of the mouth, nose, and throat. Focal infections.
8. Hygiene of the feet.
9. Bathing.
10. Clothing.

II. Public Hygiene and Sanitation.
1. Public health. Communicable and Non-Communicable Diseases, Microbes.
2. Some parasitic diseases and their prevention.
   (a) Vaccination.
   (b) Antitoxic serums.
3. Communicable diseases conveyed by insects.
4. Public supplies of food, water, and gas. Public sewerage.
5. Hygiene and sanitation of traveling, and of public conveyances, public houses, etc.
6. Public protection of public health.
7. International health relations.

FRENCH A-W.

I. Elementary French.
1. Pronunciation—Daily oral drill.
2. Grammar—Most essential elements.
3. Conversation—Daily practice.
   (a) In words, phrases, and sentences in common use.
   (b) Military terms in general use.
4. Translation—French into English and English into French. Emphasis on spoken French of military character.

FRENCH I-W.

II. Method and subject matter similar to Elementary course. More attention to Military French, translation and writing, and conversation.
Emphasis in writing French.

EDUCATION IV-W (Statistics)

I. The Science of Statistics defined.

1. Uses, characteristics and sources of statistics.
2. Law of statistical regularity.
3. Limitations of statistics.
4. Sources of statistical information.

II. The Gathering of Material.
1. The problem to be solved.
2. The standard unit.
3. Planning the collection of data.
4. The collection of material.
5. Approximation of accuracy.

III. Analysis of the Material Collected.
1. Tabulation.
2. Simple diagrams.
3. Frequency tables and graphs.
4. Types and averages.
5. Dispersion.
6. Skewness.
7. Historical statistics.

IV. Comparison of Variables.
1. Various methods of comparison.
2. Correlation.
3. The rations variation.

The foregoing course will be taught with practical application to real problems until the student acquires skill in the statistical method of the study and interpretation of data.

History I-W (War Issues)

I. The Historic Background of the Great War of the Nations.
1. The French Revolution and the liberal ideas disseminated over Europe and the result.

2. The industrial Revolution in Europe, with the rise of the middle class of people and their demands for a share in the Government.
3. The development of the idea of Democracy in Europe.
4. The absolutist idea gains in certain portions of Europe. How this was brought about.

II. World Politics from 1870 to 1914.

1. European Politics.
2. The Triple Entente, bringing about the end of English isolation and forming a barrier against the ambitions of the powers of central Europe.
3. Colonial and Commercial Rivalries between the nations of Europe.
4. The Balkan States and their rivalries and wars.
5. The strengthening of their armaments and armies by the European nations bringing about international crises before 1914.

III. The World War or The War of the Nations.

1. Plot of Austria and Germany.
2. The outbreak of the war.
3. Belgian Neutrality violated and England brought in.
4. The spread of the war and its diplomatic developments.
5. Character of the war both on land and sea.
6. The United States maintaining the attitude of a neutral.
7. The United States brought into the struggle.

IV. The Outcome of the War and the Conditions of Peace.

1. The aim of the central powers, of Great Britain, France, and Italy.
2. The Peace Terms of the United States.

3. The Idea of the League of Nations.
4. Reconstruction after the War.

HISTORY IV-W (War Issues)

Covers the same text book work as History I-W, but with large research feature added.

MATH. 1V-W. (Surveying, Topography, Map Making)

I. Preliminary Course.
   1. Drill in graphing the ordinary Algebraic equations of the first, second, and higher degrees.
   2. A study of the Trigonometric functions.
   3. The use of Logarithms.
   4. The solution of the right triangle, methods, etc.
   5. The oblique triangle with the Law of Sines, Cosines, and Tangents.

II. Surveying.
   1. The use and care of instruments.
   2. Practice and drill in reading horizontal and vertical angles.
   3. Campus surveys, calculations of areas, making maps of the surveys. Chain and tape measurements used.
   4. Transit Surveying, Setting up the instrument, reading veriners, making the survey, maps, calculation of areas, etc.
   5. Leveling. Profiles of roads and plots made to scale. Drill in the use of the level and the hand level.
   6. Stadia surveying. A brief course with field work and map making.
   7. Setting Batter Boards.

III. Topography and Map Making.
   1. A study of contours. A survey of certain portions

of land, determining the elevation of different parts of the terrain and plotting it according to scale, showing contours, slopes, etc.

2. Landscape sketching, maps, etc. The use of hand instruments in this work.
3. Plane Table Surveying. Triangulation.

ENGLISH I-W.

I. For 18-year-old men: *Composition,* two recitations a week; one recitation for drill in *writing,* based on STRAIGHT THINKING, ADEQUATE EXPRESSION, AND GOOD FORM AS APPLIED TO MILITARY COMMUNICATIONS; and one recitation in which a similar accomplishment is to be sought through *oral* recitations. In the latter, exercise and drill will be given the men in questions, committee reportings and discussions thereon, special assignments to individual men with free discussion in class of subjects so assigned, and class debates for the purpose of training men in logical thought. Texts used: Composition in Theory and Practice, by Canby and others; and The English of Military Communications, by Major William F. Ganoe.

ENGLISH II-W.

II. For 19-year-old men: COMPOSITION, IN PRACTICE ONLY, one recitation a week; during the first three months the exercise will be written, mainly. Attention will be given especially to accuracy and conciseness of expression. Attention will be given also to military forms, correspondence, and reports as shown in such texts as Maj. Ganoe's recent book.

ENGLISH IV-W

III. For 20-year-old men: Lectures, class discussions, committee reports, written and oral—made by men of the class, and class criticism of these reports. Individual men will be given as much experience as possible in thinking quickly, clearly, and forcefully, on their feet. The men will be directed to articles in periodicals and to books in the Library bearing on the war, for a basis of all these exercises.

MILITARY LAW AND PRACTICE I.

Manual of Courts-Martial. Procedure of general, special and summary Courts-Martial. International military customs and army administration. Army regulations, supplying articles from the digest of opinions of the Judge Advocate General of the Army. Registration, enlistment, induction, discharge, and transfer of the individual. Comparison of the military organization of our Allies and of our own country as would be needed by the American soldier on overseas duty. A study of Army organization, administration, responsibility for property, form for men and material, such as ration, travel, and communication and army paper work.

Manual of Non-Commissioned Officers.

How the Men Were Classified

The men were classified by age-groups and not by college classes. On the face of it this seemed impossible, but the practical working out, while it called for much readjustment, was not entirely unsatisfactory. The 20-year-old men expected to go into service on Dec. 21, the 19-year-old on March 21, and the 18-year-old on June 21. This explains the classification by ages.

Courses for 20-Year-Old Men

	Hours per week
Military Drill and Inspection	11
Education IV-W or English IV-W	1
History IV-W	3
Military Law and Practice I	3
Science I-W	3
Mathematics IV-W	4
Supervised Study, Laboratory, and Field Work	28
Total	53

Courses for 19-Year-Old Men

	Hours per week
Military Drill and Inspection	11
Science I-A, II-A, I-D, or III-D	3
History I-W	3
Science I-W	3
English II-W	1
Mathmeatics IV-W	4
Supervised Study, Laboratory, and Field Work.	28
Total	53

Courses for 18-Year-Old Men

	Hours per week
Military Drill and Inspection	11
Mathematics I, II, or III	3
Science I-A, or I-D	3
History I-W	3
French I-W, or A-W	3
English I-W	2
Supervised Study and Laboratory	28
Total	53

NOTE: Substitution of regular College courses were permitted in the case of Mathematics, where the student was not prepared for the more advanced work, but the above were the curricula adhered to as strictly as academic standards would permit. Twenty and nineteen-year-old men who could not take Mathematics IV-W, took both English as prescribed and the course in Education IV-W (Statistics).

Academic Credit

The College gave the S. A. T. C. men examinations before their demobilization and those who passed will be given full fall term credit in their regular college class. This means the beginning of new classes in many instances after Christmas. It will tax the teaching force to do so, but greatly convenience the returning S. A. T. C. men and the men who were unable to be in college during the fall term.

THE COLLEGE SOLDIER.*

Rom. 2:1. "Present your bodies a living sacrifice, ... your reasonable (spiritual) service."

Sixty-eight thousand college men went to the colors last year. This year five hundred and sixteen colleges, most of them Christian institutions, have become armed camps, and one hundred and forty thousand college men are on the payroll of the War Department. From these S. A. T. C. Colleges there must come sixty thousand second lieutenants by April 1, 1919, to say nothing of officers of higher and lower rank. The college man has become the college soldier. What kind of soldier is he?

There is no mistaking the fact that college men were being rated low by many leaders in our national life, before the awful war came to us. The college was being challenged for its life. Men were seriously questioning its right to be. The impression was abroad that it produced annually a crop of some fifty thousand high-brows, versed in literature and lore, but disqualified to grapple with the practical issues of the modern world. The war has vindicated the colleges and offered them a new avenue of service. They have largely entered the open door and efficiently discharged every obligation. Men who were busy with Greek and Latin roots have made the American overseas forces the proverb of military efficiency the world around, and delicate college girls have surprised mankind by the magnitude of their sacrifices, as well as the excellency of their service in the cause of bleeding freedom.

Speaking of college men in the service, Secretary Daniels says: "College men were among the first to rspond and their training demonstrated its worth in the readi-

*—President Harper's opening address, given Sept. 22, 1918.

ness with which they mastered strategy and tactics. Equally quick were they to learn the intricacies of the machine gun and the science of navigation. But they commanded the respect of their fellows and of the world not only because they learned rapidly, but also because they were as ready to march, dig trenches, hurl grenades, man big guns, serve on destroyers and submarines, as to study text-books. And they won the love of their comrades and shipments because they did not regard knowledge of Latin as entitling them to anything their skill and valor did not win for them. Indeed, their fellows soon found that knowledge made college youths humble when they found how little they knew of the art of war, and how eagerly they sought instruction from experienced soldiers and sailors, who, though often knowing nothing of equations and Greek roots, were able to teach college graduates how to shoot, how to swim, how to march, and how to use the instruments of warfare. In many a camp and on many a ship, college graduates have looked with admiration upon the skill of experienced soldiers and sailors as they trained their guns upon enemies. If any of them, before this war began, thought college education gave the right to leadership, they soon learned that in war nothing entitles one to direct others except mastery of the strategy and weapons of war. If before this war, youth, denied the advantages of college education, sneered at the high-brows, the diligence and zeal of the collegians have changed all that, and trained men in arms have conceived a new respect for culture spelt with a 'C'."

College men and women have seen in the war the opportunity of a large life-investment, and in the readiness with which they have stood the acid test they have won

the admiration of the world. Our government, we say, is lavish in its generosity to S. A. T. C. men. The valor and efficiency of college men in the service has suggested, has rendered imperative the govrnmnt's policy. We have no time to be generous in an hour when freedom is in the crucible. Everything we do must have its justification in the grim determination to win this war, and in the light of that necessity the S. A. T. C. stands gloriously enthroned as the source from which the leaders of our National Army are to be drawn. It is a great day for Elon that she is found worthy in this crisal time to serve the nation and her own sons. Elon men and women for ali time to come will look back with grateful pride to her patriotic service in the effort of the world to free itself from the incubus of the mailed fist of imperial autocracy.

The colleges are willing, anxious to do their supreme best in this hour of world travail. Their all is at humanity's disposal. Everything is consecrated without reservation on freedom's altar. They ask nothing but the chance to prove their disinterested devotion to the cause of Christian righteousness. To them this war is a Christian war. It is a fight to give the principles of Jesus a chance to rule men's hearts and be regnant in the social institutions and governments of the earth. The colleges have not lost their splendid idealism of the days of peace. They love peace. They are for peace at any price—even the price of war. They have not forgotten their Bible teaching. They know that they who take the sword shall perish by the sword. To their mind this assures us victory in this struggle. Our enemies took the sword, and they shall perish by the sword, even our own sword consecrated to the cause of humanity. When it became clear that the war was not a

matter of European politics, but the deliberate attempt of the Central Powers to enslave the race, then we had but one choice—to enter in. We could have remained out, but at the price of our national soul. We should have lost not only the respect of our fellows, but what is more, our own self-respect. We should have lost the right to sit in the council-chamber of nations and been deservedly stigmatized as pirates on mankind. The college men were eager for our entrance into the war. Their splendidly-trained minds early revealed to them the vital issues involved. They saw the idealism of the situation, the Christian stewardship of America in this awful hour and from the very first no college has done other than give the nation one hundred per cent. of loyalty, because the unselfish purpose of America in entering the war commended itself to that noble spirit of unselfish service which the colleges have made central in all their teaching.

But when this is said, the colleges do not hesitate to declare that the soldier's trade is not a proper life-purpose, and when the war is won, these seminaries of leadership for the nation will resume their blessed work of making men and women, as in the happy days before the shadow of Prussianism eclipsed the ideals of men in the blackness of its diabolical aims. We now lay our bodies on the altar of the war's needs as living sacrifices. We gladly do it. But we do it that peace may again smile on the race, and that the work of human progress may again be resumed in a world cursed by no nation that shall be able to menace that progress. We are in this war now not because we love the soldier's profession, but that we may render the soldier's profession forever unnecessary in the earth. Our campus is become a camp, and our students

wear the khaki, that camps may cease to burden the taxpayers of the earth and khaki to represent the uniform of any nation's soldiers. We are fighting for those that shall come after us, that peace may gladden their days as God's sunshine the flowers and fields and be as natural to them. Jesus came not to kill, but that men might have life, even a more abundant life. So have the college men taken the sword, that the life of men may be more abundant, just as the vegetables flourish most when the weeds that crowd their growth have been carefully pruned away, and besides we are fighting for certain principles which we esteem of greater worth than life, without which we would not care to live. It is the high prerogative of college men and women to interpret to the great mass of our people the spiritual issues of the war. What are those issues for whose safety in the world we so willingly in this hour offer ourselves on our country's altar?

We are fighting for international good faith. We scorn the man who does not keep his promise. We are fighting to place the nation that breaks faith in the same situation. The very moment a nation says a solemn treaty is a mere scrap of paper, it is time for a scrap. We cannot subscribe to the Prussian doctrine that a nation may absolve itself from its treaty obligations wherever its interest makes it seem preferable. International law must be respected, must be obeyed, for unless it is, there is nothing safe in the earth and the world will not be fit to live in. Out of this war will come, let us hope, a League to Enforce Peace and that shall end militarism with all its grinding of the face of the poor and its terrorism for the rich. We are fighting that it may be so, and that international law and peace treaties may have the concerted

sanction of all the nations of men, sanctions so strong and powerful that no nation would ever desire to disregard them. International good faith—that is fundamental in the agony of the war's aims today and we must never cease to fight till it is achieved and amply safeguarded for all time to come.

We are fighting also to give the weak a chance. We are sworn enemies of the Darwinian idea of the survival of the fittest, as it is commonly interpreted. We believe in the survival of the fittest, but not necessarily the strongest. The weak have value, even a finer value. Might is not right, and Germany shall not make it so. Belgium is a small nation, but it shall survive. Children are weaker than adults, women than men, but they are the flower of our garden of life. We know the spiritual unction of weakness. Out of such weakness God perfects strength. In ministry to the weak, we not only conserve the weak, but we bring into our own lives a saving grace that sanctifies our strength and brings us closer to God. How hallowed is the service we render the sick and afflicted! How poor life would be if all were self-sufficient! Our nation gave freedom to Cuba, without money and without price, and how we grew in the affection of mankind! We handed back to China the indemnity which the world said was ours, and how China loves our nation! Our generous act won her to the standard of democracy. We are spending our treasure, our energy, our life-blood now that nations, unable because of the threat of Germany's war-machine to secure safety for their life, may enjoy the full freedom purchased for us by our forefathers. In those words dear to every Carolinian, we are fighting that the weak may grow strong and the strong great. What nobler spur to

noble endeavor could the consecrated manhood of American colleges desire!

We are fighting, too, for the Kingdom of God. We are engaged in a crusade for Christ. We essay to make Him and His principles of life regnant in men's hearts and in the institutions that minister to their varied life-interests. Let us never forget that Christian love must be central in such a warfare as we wage. Christian love is no flabby, sissy effervescence of emotion or sentiment. It is a strong, virile principle. It chastises that it may purify. It employes the surgeon's knife that the patient's life may be lengthened. It has no fear for itself. It is the essence of courage. It prefers the gentle means of perpetuating itself, but when violence would terminate its beneficent work, it accepts the challenge and does the violence-user to death. Yet it loves the man whom it kills. Daniel A. Poling tells a splendid story of the Flanders front, making plain this very principle. Two American soldiers were bearing a wounded German to the rear. The German guns opened violently upon them. They left the wounded man and hastened to cover. The major sent them back for him, saying, "He's a Hun, but we are Americans," and the brave men risked their lives again to minister to their enemy. Such is the spirit in which we fight, an unconquerable spirit of genuine love, a spirit that cannot be defeated while God is God. We love the Germans, though we do them to death. One day our love will win their hearts, and then a new page will be written in Christian fellowship and a new day radiant with hope for men dawn upon the earth.

But love is not all of the Kingdom of God. Jesus not only loved, He served and sacrificed. He served whenever

there was need and He did not need to be summoned often. Wherever our fellow man anywhere lacks a good we have, we are under obligation to share with him. The race is a brotherhood. We cannot expect to keep the good we have to ourselves. We must share it with France and England, with Italy and Russia, with China and Japan, with Germany and Austria and Turkey. Such a spirit of service founded on brotherhood will make the world not only safe for Democracy, but democracy safe for the world. Such a spirit will mean the Kingdom of God come upon earth. God help us college men and women in this hour of pain and anguish and suffering to sense our duty to serve our brother men, as the legitimate expression of our Christian love for them!

And certainly we must sacrifice. Our Master gave Himself. We are in the war not for what we can get, but for what we can give. Our giving will mean suffering, sacrifice, death, even as His meant to Him, but we shall be glorified in the process just as He was. God has called us to this time. It is great to minister in a large place. The Christian man is immortal in the line of God's appointing, and though the heavens fall, we will not falter nor faint. Sacrifice? Yes, we must sacrifice. Our hearts shall bleed, as we keep our faces steadfast toward Berlin. Our men over there are not thinking of safety for themselves. They are thinking of safety and victory for their cause. When they go over the top to almost certain death, it is not with the bowed head of the hot-house saint praying for personal safety, in the maze of destruction out there. That would be selfish, and no soldier in this Christian war can be selfish. They do not bow their heads in the moment of impending death in petition for

themselves. They grit their teeth and gladly die that freedom may bless the earth which they hallow with their sacred blood. No word of complaint comes from these heroic, sacrificing men. They endure mud, trench vermin, every hardship of the trench warfare, with never a word of regret. They are sacrificing all, and in their supreme sacrifice they are exemplifying our Master's Spirit. We, too, must have our Gethsemane, and our Judgment Hall. We must take up our cross and painfully wend our way to our Calvary. We must descend with Him into the Tomb, but when we have, glorious thought! we shall arise in His likeness into a larger and fuller life. It is not sufficient now to talk of sacrifice in money or in words. It is life-sacrifice that the hour demands and that the future will dignify and enshrine in the grateful memory of a redeemed humanity. Our bodies as living sacrifices, our spiritual service—they will speedily bring to the torn and anguished relations of the warring nations and suffering men the healing balm of the Kingdom of God realized in supreme satisfaction.

One other word and we are done. We cannot hope to say all the things we would like, nor describe all the ideals that nerve our men to their tremendous task. But there is one final word that must be said, and it is vital to the coming of the Kingdom in whose behalf primarily we spend ourselves in this hour. We fight for the oneness of Christ's followers. It was a great day for America when General Pershing placed the lives of more than a million American men at the supreme disposal of General Foch. It was a deliberate surrender of nationalism in the cause of internationalism, and it prophesied a more speedy victory for the Allies. Nationalism enveloped the earth in

the deluge of this war. Internationalism shall rescue it from the doom that threatens and be its sure protection in the coming days. The men who have seen the nations limit their sovereign rights in the face of grave danger will not tolerate the petty and priggish division of God's followers when they return. The Church must unite. She must answer her Lord's prayer for His followers, that they may all be one. An experienced correspondent and devout Christian layman, W. T. Ellis, who has been almost constantly with the men over there, writes of the soldier's view of denominationalism in these challenging words:

"Emancipated to a new largeness of view, and to a new sense of relative and vital values by the war, the soldiers have been quick to overstep and ignore denominational lines. Their Christianity has come to mean more to them than ever, but denominationalism has shriveled up. There is an almost incredible submergence of all sectarian distinctions. Protestant soldiers grow enthusiastic over their Roman Catholic chaplains, and Catholics praise their Protestant padres. These men have discovered something bigger than any church. They find themselves comrades and soldiers with one God, one Savior, one heaven."

The hour of Christian union has struck. The man who deliberately and wilfully opposes the consummation of that glad hour when the Master's prayer shall be fully answered in the union of His people is a traitor to the cause of Jesus. Scorn him. The man who ignorantly finds himself unable to support the measures designed to effect it, is blind. Open his eyes that he may see the wondrous blessing that awaits the fruiting of a united Christendom regnant in the earth. The men and women who

gladly espouse the cause, who willingly sink their differences in the effort to render the strength of the Christian forces a solid phalanx of unbroken and unbreakable strength destined to take the world for our Christ—they are the salt of the earth, they are the light of the world. May God multiply their kind and may He gloriously give us college men and women a place in the number of their increasing cohorts, even as He has one of outstanding leadership among the armed forces of this world tragedy!

ELON AND THE WAR.*

We are in the greatest war of history, and Elon is squarely supporting the Government in its program. How can a Christian College lend its influence and itself to the prosecution of war?

The answer is easy. It is a war to give the principles of Jesus a chance in the world. We remained out of this war till the issues involved in it were patent. When the fell stroke laid Europe low, we were unable to comprehend the motives involved in it all. We had been taught to hold aloof from Old World politics, and this seemed to be such a case as Washington had warned us against. But as the conflict lengthened itself out, it became clearly evident that the Central Powers were aiming at world domination, without respect to any law or right. Everything for which America had contended since July 4, 1776, was involved. We must enter such a war, and we are

*—Pres. Harper's address prepared for the Conferences of the Southern Christian Convention, to have been given during Otcober and November, but due to their postponement and the war's ending not delivered.

proud we did. We should not be sons worthy of our forefathers, had we remained out. We should have lost our self-respect and forfeited the right to b consulted in the councils of mankind, if we had not entered this conflict. Though we detest war, yet this war could no more have been avoided and our national soul have been saved than we can as Christians compromise with sin. It is a war involving the fundamental constitution of life and the institutions that minister to life, involving the right of man to be free as God intended he should be, and when such issues are involved neutrality is treason to the Kingdom of God. We should have been felons in His sight, had we remained out. God be thanked that we entered in and that we are investing our men and our money in so splendid a crusade of liberation for the spirit and life of man.

Since it is a righteous war, let me say a Christian war, Elon could do nothing other than support it whole-heartedly. On the very day that war was declared three of her students volunteered as privates. One of those men lies desperately wounded in a hospital, somewhere in Franc. Within a week after the declaration of war, it looked as if our campus would have no adult men students at all, in such numbers did they apply for the first officers' training camp. Two at least of the men who were accepted for that camp have paid the last full mead of devotion to the cause of right, and sleep the long sleep, martyrs they as truly as Stephen or Latimer.

The first year of the war found us giving military training at our own expense, drilling in our own uniforms and with wooden guns, since real rifles could not be procured at any price. Many of our boys volunteered during the

year and were easily able to secure at once non-commissioned officers' rank because of the thoroughness of our military drill and instruction. At our 1918 commencement, a rare day in Elon history, Governor Bickett unfurled our great service flag, with its then 383 stars. Now that flag is entitled to carry around 700 such stars.

In September 1917 I journeyed to Washington and interviewed the Secretary of War, the Adjutant General, and other officials to discover if possible some way by which the Government could grant us a military instructor. The way was not discoverable, but on May the eighth of this year Secretary Baker sent out his famous letter, offering to supply military training in Colleges. Elon's Board of Trustees voted unanimously to accept the service, and Elon would have been disgraced if they had not accepted it. Accordingly this fall our campus is a camp, and more than one hundred of our male students are soldiers, on Government rations and with Government pay, ready, more, anxious to be sent to officers' training camps or to any other place where they can count in this major social operation on a world scale to rid the earth of blight and canker of autocracy. It is glorious to see the esprit du corps of these splendid sons of Elon, as they play like the noble men they are the double role of college man and soldier. For generations yet to come of Elon annals the names of these noble fellows will be enshrined safely in grateful hearts. October the fifth, the day these Elon men became soldiers in the army of world liberation, that day is a red-letter one in the calendar of our history.

But we must not fail here to bear testimony to the Elon men too young to enlist or not prepared in their studies to meet the literary requirements. The most of them

have enrolled for training, voluntarily, providing their own uniforms and meeting their own college expenses. The ministerial students have done likewise, though in larger proportion, and even the girls have volunteered. It is good to see them drilling and clad in a uniform of their own selection, of blue skirts with white middy blouses and blue ties, but thoroughly democratic. The soliderettes are Captain Lord's peculiar pets, and well they may be, Amazons for endurance every one of them and Joans of Arc for grace and loveliness.

Our Faculty too deserves unstinted praise. Passing over the fact that two of them resigned, one leaving October the first, they have adjusted themselves to the nw situation, involving the sacrifice of cherished professional plans and the assumption of additional teaching hours without a murmur of complaint. Their morale is lovely and matches in every quarter that of the unconquerable Sammies who do battle for freedom's cause "over there." No College could be more fortunate than Elon in her faculty. They may never know I paid them this tribute, but they deserve more appreciation than any language can convey.

You have, of course, heard of the problems brought us by the S. A. T. C. Many of our friends feared for the ideals of our college and its time-honored traditions and wholesome spirit, and I must in frankness confess it seemed at one time there was cause for such alarm. But it all is changed now and that Christian gentleman, Captain Lord, who commands the Elon unit, assures me that our customs and traditions shall be rigorously respected. The agony of soul that we experienced prior to the ap-

pointment of Captain Lord was a real Gethsemane, but it has compensation in retrospect. We know now what it means to contend for the faith once delivered to the saints. We have learned in the threatened eclipse of all that we had cherished in a generation the priceless value of Christian ideals and of the presence in an institution of the spirit of the Christ. We ascended our Cross and went down in our tomb in the hour of dark despair, but, thanks be to God! we arose with the Lord on our side because we had consistently championed His cause, and I cannot but feel that our college is stronger in its Christian character because of these trying days than it could ever have been without them.

The S. A. T. C. has caused sacrifice. The curriculum had to be changed. Some students not willing to accommodate their courses to the new conditions withdrew from college, the most of them Juniors and Seniors, though some Freshmen and Sophomores too withdrew. The changes in the dormitories and additional dining room space necessitated by the Government authorities have cost a large outlay of money. The S. A. T. C. has brought to us certain items of expense which we will be unable to escape in the future; if we had never had these things we could have avoided their cost, but now that they are with us, they are become a fixture. Many of the cultural things of the campus have been discontinued, under the ceaseless grind of the schedule required by the Government. These things are not cited as a reproach, but that our friends may see that this college is doing its part of the common suffering of humanity in its self-sacrificing effort to make the world safe for democracy and

to contribute its quota toward the creation of a democracy that shall be safe for the world.

Before I close this message, let me pay my tribute of appreciation to the Government for sensing the true value of colleges in the production of leadership. The sad inability of the officers' training camps to produce officers rapidly enough for our marvelously expanding army caused the Government to turn its eyes to the colleges as preliminary recruiting stations for such camps. No nation ever displayed a keener statesmanship than this and I have no doubt the results will justify the experiment. Already thirty-five men at Elon out of one hundred and twelve are slated for the first officers' training camp and the expectation is that ninety per cent. of that number will after training in the camp receive commissions. The colleges will no longer need to make excuse for being. They can boldly present their claims and confidently expect support for their essential work of leadership-training for the race.

And yet again I wish to bear my willing testimony to the benefit and profit of military training as such. The regular hours, the clean life they must live, the obedience exacted, the democratic spirit of equality and fraternity react most favorably on the men, and the drill tells with equal profit on their physical manhood. The S. A. T. C. boys at Elon are forging ahead of the non-SATC boys physically, though many of them are drilling too, and the difference is to be explained in the regularity and rigidity of the military life. If we could have military training in College without the production of the militaristic spirit, it would be an unmitigated gain to the next generation of American leadership. But we must rid ourselves at

all hazards of the possible curse of militarism and leave no avenue for its enrtance open, for let it be said once for all that the soldier's profession is no worthy profession for the Christian man in a world that is to be safe for democracy. Militarism and democracy that is safe for the world—these are mutually exclusive terms and between them there is no possibility of harmony or of co-operation.

Glad to have done and to be doing our part in this war to rid the world of autocracy and to make it a decent place to live in, a place wholesome for women and little children and conducive to the ripening of the noble graces of our human-kind, yet we wistfully long for the return of peace to the earth and the enthronement of Brotherhood in all hearts, and we promise you that, when that glad day has dawned for the race, Elon will readjust herself to her honorable task of quickening her sons and daughters with the noble ideals of service and sacrifice to which during her happy history she has been unreservedly committed in joyous abandon.

Very Important!

Elon begins her Winter Term January 8, 1919. Students should return on the 7th. Those who fail to register before 6:00 p. m. on the 8th will pay one dollar a day extra to register, up to $5 extra. *There is no exception to this rule.*

Students who were in the government service last fall will receive the same credit on the fall term's work they missed as they shall make on the winter term's work. This will enable them to complete the year in college. This applies to those who would have entered the Freshman class as well as to those who have been students here before.

For full particulars, address

PRESIDENT W. A. HARPER,

Elon College, N. C.

☞Christian character first and always at Elon.

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BULLETIN

OF

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ELON COLLEGE, N. C.

Special Christian Education Number

THEME

"The Making of Men"

BULLETIN ISSUED QUARTERLY

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The proper study of mankind is man.—Pope.

❖ ❖

After all, the best thing in the community is not a mill, nor a mansion, nor a bank, but a man.—Dean George Hodges.

❖ ❖

The American college and university . . . . . creates an appreciation of scholarship, knowledge, learning, covering all phenomena; it invites a sympathy with life, all life;—nothing is foreign to it which belongs to humanity.—President Charles Franklin Thwing.

❖ ❖

What a piece of work is man! how noble in reason! how infinite in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god! The beauty of the world! The paragon of animals!—Shakespeare.

❖ ❖

There is too much science in the so-called educational system and too little God Almighty. . . . . I believe that there is in this country a great spiritual awakening, and the Church is beginning to see that it has turned over entirely too many of its functions to the State.—Vice-President Marshall.

❖ ❖

What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou makest him to have dominion over the works of thy hands;
Thou hast put all things under his feet.

—Psalm 8: 4-6.

FOREWORD

THE addresses composing this treatise on the place of religious instruction in college life have the one virtue of having been prepared for actual college audiences in a small college famous for its high moral tone and positive religious influences. The title given them is suggested by the first address, The Making of Men, in which it is shown that education's real business is to make men—men in character as well as in body, mind, and culture.

They are cast in sermonic form not as being by a minister, but because they were in each instance presented on Sunday and in accordance with the traditions of the place of their delivery demanding at least two such Sunday utterances each scholastic year from the president. The preparation of these addresses, giving opportunity to interpret an institution's attitude toward the really vital educational question of the day, has been a labor of love and joy, and the approval with which they were received has made the matter of their permanent preservation seem advisable as well as the opportunity thus afforded of giving them a larger sphere of influence acceptable.

The reader will note and readily excuse the minor repetition of thought, which could not be avoided under the conditions of the preparation and delivery of the discourses.

THE AUTHOR.

Elon College, N. C., April, 1915.

RELIGION OR IRRELIGION

There is no midway ground. Education must be had where religion is emphasized or irreligion. It has come to such a pass in the public school system of many of our States, that the Christian Bible cannot in them be read or commented upon. This, however, is not so bad, since our children spend the out-of-school hours in our homes and can be directed rightly respecting the vital concerns of life by religious parents. But not so when they go to college or preparatory or special schools away from home. Then the fatal effects of irreligion in the school are immediately felt, for there are no restraining, corrective home influences to counteract the free-thought and license of the schoolroom and lecture hall. Parents must choose an institution vitalized by a religious atmosphere or one laden with deadly, character-sapping irreligion. Between the horns of this dilemma there is no middle course.

CHAPTER ONE

THE MAKING OF MEN

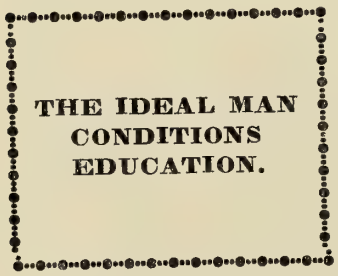
Gen. 1:26—"Let us make man."

THE crowning act of God's creation was the making of man. The crowning work of education is the same—nay more, the sole work of education is man-making, and every educational institution should pride itself on its supreme privilege to become a *Mater Virorum,* the Mother of men, and endeavor to achieve this end. The primary school, the grammar school, the high school, the college, the university, the technical school—all of them have their justification for being and lodge their claim for support in keeping with this purpose, and merit praise or condemnation as they further or retard its process. It is a most difficult task—this of the making of men. No machine can do it; no ordinary mechanic can engage in it with success. It is the most difficult work in the world. And to its accomplishment not only education but every department of life makes its prime contribution. To this end every industry, every social organization, every religious brotherhood must contribute, or stand condemned before the tribunal of human progress. To this end the world was created and to this end it now

MAN-MAKING EDUCATION'S GREAT AIM.

devotes its multitudinous energies. When this work shall have been wrought with such excellence of workmanship as to meet the high expectations of our Heavenly Father for man, the world will cease and the Church be caught up in the air with her Bridegroom, Christ, the Head of the Church.

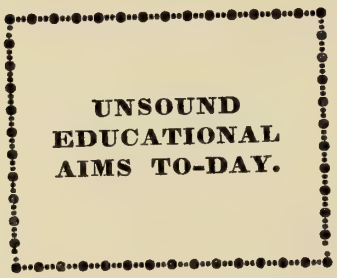
But the making of men, like the making of any other product, is conditioned by the ideal set before the workmen. And with every generation, sometimes even in shorter time, the ideal changes. It is easy to look back over the past and discern how the ideal man fashioned the educational system of each period, and particularly is it easy to detect the power of this ideal for the great races whose individuality has stamped itself on the world's course of events. The Hebrews, for example, considered the ideal man to be a pious, virtuous seeker after the holiness commanded by Jehovah, and shaped their educational system accordingly. All their schools were Bible schools—what we to-day call Sunday-schools. The Spartans considered that the ideal man should be a splendid specimen of physical manhood—superior to any misfortune and equal to any hardihood. Their educational system was devoted to that end and Spartan bravery, the result of it, has remained a proverb to this day. The Romans regarded the ideal man as the equivalent of the ideal citizen. To them religion was patriotism and their every institution was directed to the production of patriots. They became the lawmakers of the world because they knew best how to obey the laws they made, and because their



schools taught them the laws of their Twelve Tables as the fundamental code of life and conduct. The Greeks, and particularly the Athenians, looked at the æsthetic element as the prime factor in the ideal man. Their educational system gave great space, therefore, to cultural studies, to music, both instrumental and vocal, to painting, to sculpture, to gymnastics, as the means of developing beautiful bodies, and even mathematics was studied and applied to that same end. And their works of art and particularly the statues of their divinities fashioned after their notion of the ideal human creature, some say reproductions of living Greeks, have ever since been the world's admiration for beauty and grace. The early Christians were so possessed with the beautiful thought of the second coming of Christ that they gave their attention to celestial citizenship to the neglect of the terrestrial type. Their education was shaped by their ideal, mystical as it was, and the saints it produced, though in monasteries and nunneries, were marvels of devotion and self-sacrifice for a noble cause. With the Renaissance came the ambition for scholarship, learning, intellectual culture. The ideal man was your man of giant intellect, of prodigious learning—and while occasionally it brought the book-worm, he was atoned for in the splendid array of great scholars that this ideal produced, men of energy as well as of learning, by whom the world greatly profited.

To define the ideal man of our own time is a far more difficult task. I am not willing to believe that this age regards the ideal man as the great financier, the man who has been able, by energy or trickery, to amass a fortune, provided that is all there is to his life.

For there would be but few who could be influenced by this ideal. Ours is the land of mammon, the land of dollars, but how pitifully few are the possessors of the fabulous wealth of our country! A score of men control twenty per cent. of our nation's entire wealth, and less than five per cent. of our population control more than ninety-five per cent. of all our possessions. Surely an ideal which excludes all but a mere handful of our millions of intelligent people cannot be adequate, is not democratic. Nor am I willing to believe that the educational reformers who now prate so loudly for the commercialization of our educational system as being the great desire of our people have read the signs of the times aright. Neither do I believe that these would-be reformers would inaugurate their policies, if they were given a chance, nor would the people tolerate them if they should be inaugurated. These reformers call for practical education, vocational training, specialization —and with none of these do I quarrel. But when they plead for the elimination of all cultural studies—all studies to give us kinship with the past and enable us to project ourselves into the future, in their endeavor to be strictly practical, even the surface thinker can depict under their philosophy only the crassest materialism—a materialism which would limit life to wealth production and divest it of its essential human qualities. Vocational training, too, is all right, in its place. But its place, like specialization, is after the liberal education is completed and the chosen field of duty plain. Critics of democracy have always con-



tended that it tends to pull the noblest men down to the level of the lowest, in its vain endeavor to treat all alike. The modern reformers in education certainly merit that opprobrium. Because statistics show that very few comparatively pass from the grammar school to the high school, and because those who fail so to do go into the trades and stores and workshops, these prophets of the new educational propaganda readily conclude that the high school is fashioned on a wrong basis and that, were it made more practical, these great numbers would remain in it. They were never more mistaken. Those who leave are the children of parents without vision, who wish or sometimes unfortunately need the wages their children will bring, or they are children who despise school and prefer to work instead, or worse still to loaf or live a fast social life. A little investigation will reveal that the years closing the grammar grades and the minimum age permissible for child-labor are the same, and this in itself should give the new-light educational torch-bearers a clue to their problem and point the way to its solution. They are, however, with singular blindness, ignoring this great fact and in their endeavor to reach those whom they cannot reach, are throwing away their opportunity to help those who really wish help. In certain sections of our country there are vocational high schools alongside the educational high school, and the latter, after the glare of the first year or two is vanished, always enrolls more pupils. The same is true of the schools of Germany and of other countries where the two types of high school operate in open competition. Do the reformers know this? And is it for that reason that they wish to do away with the

educational high school and put in its place the vocational one? If so, their triumph will be short-lived.

Further evidence that the present-day educational reformers are more concerned about pulling the highest type of man down rather than about lifting the lowest up to his type is found in their assumption that the schools should fit their pupils to fill their place in life, and then in providing instruction in manual arts and bookkeeping as satisfying that aim, with never a mention of the higher forms of social service as represented by the professions. Is it not the State's duty to see to it that the means of education are provided as much for its professional men as for its artisans, and on the same terms? I do not conceive it to be the duty of the State to provide me my special training to be a carpenter or a brickmason or a bookkeeper and to deny you yours to be a lawyer or a school-teacher or a doctor or a minister. I do not conceive it to be the duty of the State to provide either of us at its expense with our special training. Our public schools are not *apprentice shops,* as the reformers would have you believe, but *schools* and their business is not to produce an artisan, nor a professional man, but to give their pupils that fundamental general education that will enable them with greater ease and rapidity and finer grasp to become either artisans or professional men, as each individual's bent may lead him to elect. And when the public schools undertake to depart from this sensible aim, they are meriting the opprobrium so

DEMOCRACY ON TRIAL IN PRESENT-DAY EDUCATION.

often hurled at democracy—that it cannot produce the noblest type of citizen, but only the average type.

But to return to the conception of the ideal man in relation to education as he is viewed in our day, we observe that there are two conflicting notions current respecting him—one that he should get all the educational system can give him with or without religion, as he may choose; the other that education without religion is worse than no education. The issue is plain between these two and every man who goes to school in our day must meet this issue and dispose of it. Our courts have frequently held that religious instruction cannot be given out of the Bible in our public school system, whether of the secondary or higher order, and experience has shown that it is not given apart from the Bible in them. Not only can religious instruction not be given in these schools, but the Bible cannot even be read in many of them. A proposed constitutional amendment in North Carolina provided for teaching the Bible in the public schools, but in the opinion of the ablest lawyers it was worthless. They held that the first test case before the United States Supreme Court would have resulted in having it declared null and void, and so it was never submitted to the popular vote. Those who believe in the ideal man of the former type rejoiced in this disposition of the matter. They wish a man to be educated, with religion left out, or rather in a non-religious atmosphere. Reason, however, teaches that

ANOTHER FALSE PRESENT-DAY EDUCATIONAL IDEAL.

there is no such thing as a non-religious atmosphere or a non-religious education. Religion is not a separate department in the curriculum: it is a spirit that pervades every study. It is impossible to teach without biasing those taught either for or against religion, and particularly is this true in those studies which involve ethical standards and ideals of life and conduct. A concrete illustration is furnished by the graduating class of one of America's greatest universities—a so-called independent or free institution. Out of five hundred men only one made any pretense to religious faith, while many Christian colleges have never graduated any who were not members of some evangelical church. So we see that the ideal of non-religious education is unrealizable, unattainable. It leaves the individual to choose for himself from considerations outside the curriculum, and, if he be religiously inclined, most often in opposition to the teaching the curriculum offers him. And while religion *cannot be* directly taught in the state schools* and *is not* taught in the non-denominational or independent schools of this country, irreligion can be and frequently is taught in them, for while only one graduate of the great univer-

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* Realizing this condition the Federal Council of Churches in America recently recommended that public school pupils be released one-half day each week from their school duties to be given religious instruction by their church or the church designated by their parents. Also the State universities are providing denominational halls where the various communions may employ their own student pastor who shall instruct the students and look after their spiritual interests. The attempt of the National Educational Association to have a plan suggested for "Introducing Religious Teaching Into the Public Schools," defining religion in a way not to run counter to the creeds of Protestant, Roman Catholic, or Jew, seems incapable of realization. It would be a milk-and-water proposition. The Federal Council plan has been in successful operation in Gary, Indiana, for several years. The plan of denominational dormitories in State universities has the verdict of real test to its credit. It is a vital problem and demands earnest attention.

sity's class mentioned above out of five hundred was a professing Christian, the overwhelming majority of the others were agnostics, infidels, and skeptics.

The second ideal would certainly appear to be preferable—that the ideal man needs all that the educational system, pervaded with religious sentiment, can give him in order best to serve his fellow man. This ideal does not stand for sectarian religious instruction, but for the religious, Christian atmosphere under devout Christian teachers, with not a part but every one of them Christians, thus producing an atmosphere that predisposes every breather of it in the direction of the Christian life. And since the religious element is that which leavens the entire lump of man's nature, this type of college will produce the best type of man—the ideal man, the man imbued with the spirit of the gospel, which is the spirit of humanitarianism, of helpful service to fellow man. The present-day ideal man is the man who can best serve society and human brotherhood. It is undoubtedly the educated Christian man who can fulfil that ideal best, because no man is complete whose religious nature is undeveloped, and no incomplete man can serve his fellow man best.

THE TRUE MODERN EDUCATIONAL IDEAL.

The modern educational aim, then, when broadly and rightly interpreted, is a composite of all aims that have preceded it. It contains elements of the desire of the Renaissance leaders for sound scholarship, of the Athenian love of culture and beauty in their relation to life, of the Roman devotion to the welfare of the state, of the Spartan ambition for a vigorous body, of

the Hebrew striving to please God, and of the early Christian's anxious endeavor to prepare for celestial mansions, not made with hands, eternal in the heavens.

THE CONSTITUENT ELEMENTS OF THIS IDEAL.

The student who comes to college as if on an excursion for recreation and pleasure, viewing it as a sort of vacation season, spent amid delightful surroundings, will not become your ideal man. He must give attention to scholarship. But scholarship is not all of college life. If so, the book-worm would be the ideal product, which he isn't. Attention also must be given to the æsthetic side of life and studies such as music, art, expression, literature, philosophy, history, and the like must lend a halo of culture and refinement in order to the best results. Matthew Arnold defined culture as acquaintance with the best that has been said, done, and thought in previous ages, and regarded such acquaintance as essential to correct conceptions of life and duty and adequate enjoyment of the high privilege of living. And he was right, but not entirely so, for life is more than culture, and some of the most cultured men have been the biggest oppressors of their fellows. Besides culture and scholarship, the ideal educated man of to-day needs respect for the rights of others and for the majesty of the law, such a devotion to law and the duties of citizenship as the old Roman education of the best days produced. Our civilization needs this ingredient and needs it sorely, and it is coming, coming particularly among college students who now respect each other's fundamental rights as they did not even a generation ago—and this is one of the most hopeful signs of our

times, since college men make the sentiment of our country in large measure. Then the ideal educated man needs, must have, a vigorous body. This is a strenuous age, an age tense with nervous energy, pulsing with life, and exacting on all who essay to do its work. A man with a weak body, in these stirring times, need not expect to attain any other than a mediocre position of usefulness, no matter how brilliant his mind or devout his purpose. Therefore colleges provide, at great expense, the means of physical development, and insist that they be used, but not to the exclusion of scholarship, culture, and obedience to regulations needful in preparing for the duties of citizenship and helpful in the process of man-making. The ideal physical man is not the prize-fighter, nor the professional athlete, but your man who combines in his make-up mental as well as physical soundness. But excellent as scholarship is, charming as culture is, beautiful as law-abiding patriotism is, necessary as a vigorous physical manhood is, needful as are all these, they are not enough. That which makes man *man* is that he is made in God's image, is that his is a divine nature, that he is destined to see Him as He is. In order to be a completely made man, he shall need to give heed in his preparation to his divine nature, to the cultivation of his divine attributes, that he may grow in greater likeness to his Father and be prepared to stand before His judgment throne unabashed. The scholarship of the Renaissance, the culture of Athens, the citizenship of Rome, the Spartan manhood—worthy ideals though they are—can never satisfy the higher demands of our divine kinship with God. The old Hebrew was right in his anxiety to do the will of Jehovah and the early

Christian was right in his endeavor to prepare for Heaven, for we shall need to do God's will in this life in order to inherit our mansion in the celestial city.

CHAPTER TWO

THE CRISES OF LIFE

Acts 27: 41—"And falling into a place where two seas met."

THE meeting of two seas, which circumstance brought St. Paul's ship to wreck, is a perilous condition frequently confronted in human life. Such a condition, where the streams of life's influences cross and recross, we style a crisis. Provided it is successfully coped with, a crisis means the termination of that which has been and the beginning of that which was not before. So many times a crisis means death to that which was without power to go forward to that which might be, that most people regard such a situation as equivalent to disaster. But it should not be so. Unless the seed fall into the ground and die, it cannot bring forth some forty, some sixty, and some an hundredfold. Equally so in life, unless the crisis comes, progress is impossible and the life is already fruitless. The crises of life are the molting seasons, when the worthless shells of our former smaller lives are cast aside, and we enter a newer freedom and a larger power. They are the times when two seas meet, to be sure, and those two seas contain in them the instrumentalities capable

CRISES MAY HELP OR MENACE.

of producing destruction, but these crises are also the proper time for the chrysalis to become the butterfly.

The crises of life, being therefore according to nature and inevitable, should be made the allies of progress lest they become engines of destruction. This much desired result can be achieved by a careful study of their times and causes and the wise application of principles that shall insure safety and ward off disaster. These crises come in youth and it is the high privilege as well as solemn duty of parents and of those standing in the relation of parents to act as pilots in such places where two seas are known to be prone to meet, and so to prevent shipwreck of the young life or even damage to its craft. It is therefore well for parents to study their children and for all who have to do with the life and character-development of young people to do likewise. How can we best serve the next generation is the burning question that confronts us all, because it is in the twist we give the character of the generation that shall succeed us that we shall make our greatest contribution to human progress and uplift.

THEY ARE NATURAL AND INEVITABLE.

The study of childhood has been elevated into a science now—the science of Paidology*—and every adult is under obligation to verse himself in it. The world, since Christ's famous exaltation of childhood, has been looking toward the child and endeavoring to

* Dr. H. O. Chrisman, of Ohio University, or one of his pupils, on April 26, 1893, coined the word Paidology, which is now current throughout the world as the proper designation of the scientific study of childhood. One International Congress of Paidologists has been held and many authors have written on the new science.

serve him. The Puritan with his austerity and rigorousness thought he could best serve him by keeping him quiet and in the background. His philosophy failed.

IN ORDER TO MEET THEM CAREFUL STUDY IS NECESSARY AND ABUNDANT SYMPATHY.

Some parents to-day, far too many for our country's good, seeing the failure of the Puritanic form of family government, have surrendered their God-given right to direct the life of their children and sit in watchful waiting with fear and trembling while the young people of their homes work out their own salvation. In most cases such apostacy on the part of parents leads not to the salvation, but to the loss, of their children. And yet there are great philosophers and profound psychologists and expert paidologists who argue scientifically that that is the proper course to pursue. They declare that normal development is what the child should have, whereas normal development for the average child means a reproduction of savagery and the return of the race to the barbaric type. In fact, that is what they demand and expect. They designate the result "recapitulation," and assure us that it is divinely arranged that every normal child should "recapitulate" in his life all the long, hard struggle of the race from savagery to civilization. I am ready to grant that this result will ensue, if the child is left to himself, except that civilization would not be achieved and certainly no progress would be possible. But God never intended it so. He arranged a long period of childhood and youth for the human being that parents might impress upon children the ideals and attainments of previous generations and so prevent the loss of the culture and progress

already achieved. The period of childhood and youth is the period of storing up the past and of quickening the ideals of later life, but if that period is neglected, it will necessarily entail the failure of human society.

Parents of vision, therefore, parents who comprehend their divinely appointed mission, will be neither Puritanic nor recapitulatory in their methods of dealing with their children. They will not try to curb the loyalty, energy, and enthusiasm of their children, nor yet will they hide around the corner and leave the disposition of these three great ingredients of child-life in the hands of the children themselves. They will study the nature of their children and the laws of their development. The times and the seasons of stress and strain and storm of their life will be known to them, and when each crisis appears they will be ready with the assistance of the expert pilot, who knows all the shoals and the cross-currents of life's sea, to bring the young craft through to a successful and happy harbor. And what grander privilege can parents and other workers with children and young people covet than this—the privilege of saving a life and an immortal soul at once? This privilege is best conceived in the spirit of humility, the spirit of true childhood, and wrought out in terms of that oft-quoted aphorism from Solomon—"Train up a child in the way he should go." Training—that is the idea—not curbing, not stifling, nor yet giving the rein to those too immature and unskilled to control, but wisely directing, carefully training the young, with their beautiful loyalty, their abounding energy, and

AND WORKERS WITH YOUNG PEOPLE WILL HAVE BOTH.

their consecrated enthusiasm, to be trained leaders of the race to righteousness when their manhood's days have come.

To do this necessary work and to do it properly is the most important thing the adult population will ever be called upon to undertake. It is more important that this work be done well than that the Hudson be shot underneath by a tunnel or that the Panama Canal be digged or that the Anti-Trust Program be put through. For when men and women do their duty by the children and the young people in their homes and round about them, these other things will be attended to, and rightly, because of the ideals and characters it shall have been their pleasure and privilege to have developed in the leaders of our national life. Yet many parents give more attention to the breeding of chickens and hogs than they do to their children. Burbank has done a wonderful work with the soulless things of our gardens and orchards, but where is your Burbank in the development and improvement of childhood and its conditions? We have our Ben Lindsey, it is true; but he is not the star of first magnitude for which we long nor is he appreciated as he should be. Every parent, every worker with children and youth, should be a specialist in this most delicate art and men should give more heed to the needs and necessities and proper conditions for growth and fruition of their children than to tomatoes and cabbage. They should at least employ the same judicious care in ridding the lives of their children of hurtful influences as they do in

WHICH IS THE ADULT'S DUTY TO THE NEXT GENERATION.

removing the weeds and grasses from among the vegetables of their gardens, and in order to do this they will need to know the crises of childhood and youth which long observation has made evident as characterizing marks in the growth and development of each human being.

These crises are many. They are frightful with consequences touching the character of those who must pass them. Parents and workers with the young can be of tremendous assistance in insuring their emergence—and their emergence on the proper bank of life's river. Among these crises comes first the awakening of conscience—the time when the men or women in embryo first become conscious of right and wrong. They cease to be mere innocent animals then, and become human beings, divinely human in that, as Eve's tempter said, they know good and evil. Their parents should help them over this crisis by supplying abundant motives for choosing the good and the right and for refusing the evil and the wrong. Parents should never be satisfied to say to a child, "Don't do that," but with every prohibition should go an accompanying, "Do this," and by that deft tact which love dictates the rightness of the "Do this" should ever impress itself upon the child.

HELP NEEDED WHEN CONSCIENCE AWAKENS.

The period of adolescence has received treatment and attention of a most thorough and searching type, because it is a crisis so marked that every one notices it. It has been styled the storm and stress period of life—the time when many seas meet and when the stress on character is extremely accentuated. This is the

period of the "big boy" and the "giggling girl" problems about which the religious writers tell us so much. It is the period when the most important twist is received by the character, whether it be in the direction of the right or the wrong. It is therefore the period of our greatest opportunity for service to the next generation. Just at this period the adult, however, seems to lose his grip on the young, and so does the Church. The Church loses seventy-five per cent. of its boys and sixty-five per cent. of its girls during this trying time, because it does not know how to handle the meeting of the seas in their lives. Things are changing for the better along this line and the Church is beginning to adapt itself to the exigencies of the case by providing avenues for the proper expenditure of the energy, enthusiasm, and loyalty of young people through organizations suited to their nature and through opportunities to render service worth while for the Kingdom and for their fellow man, and while mistakes have been made and will continue to be made, we may with confidence declare that the Church is on the right line * at last and that ultimate victory shall flow to her banners. And in this victory parents and workers with youth outside the Church will have their precious labor of love rewarded richly just in proportion as they shall, through careful study of the crisis surging in the soul of every young man or woman during the stormy days of adolescence, come to sympathize with the young and so to qualify

AND WHEN THE STORMS OF ADOLESCENCE BREAK THICK AND FAST.

* See that splendid volume by Hutchins: "Graded Social Service for the Sunday School." The University of Chicago Press.

themselves to pilot them safely through its seething waters to the calm haven of life. A very practical and serious issue from the educational standpoint is raised at this juncture since the days of later adolescence coincide with the days of college life for most college students. How necessary then, it is that colleges be chosen in which the religious atmosphere is present and pervasive, for not only do we lose the most of our boys and girls at this age, but we also gain the great majority of those who are ever to accept Christ's leadership!

The crisis that arises when the life-work is to be chosen is an inviting, yet a fearful, one. A mistake here may mar what would otherwise be a brilliant career.

AND LIKEWISE IN CHOOSING THE LIFE-WORK.

Adults should be very cautious in obtruding their own views and ideals too forcibly at this juncture. Many a man whom God dedicated to the ministry has failed as a lawyer or physician or business man. The young should be allowed to choose their own vocation, after careful advice and prayerful counsel with their elders. And the chiefest consideration in every such selection of the life-work should be, Does God really want me to do this thing rather than some other? We should lose sight of the remuneration or honor or social prestige which will come to us in our work and should concentrate our attention on the service we can render and our fitness by divine appointment for that service. If we will do that, the remuneration and the honor and the social prestige will inevitably come. There are so many misfits in life that too careful judgment cannot be employed at this crisis. So many men are destined to

achieve a mediocre success, because they chose their life-work without due consideration or from improper considerations or entered upon it without proper preparation. My advice to young people is that they leave themselves open to conviction as to their sphere of life-work until they cannot escape entering the field they finally choose. We speak of a call to the ministry. My thought is that men are called of God also to other lines of work, if they will but hear His voice and hearken to His word. As the young man's, or woman's, education advances, an impression will ripen into a definite choice of life-work and that choice will be right. Herein is a serious weakness of vocational training, as it is now advocated,—it encourages the making of a choice of life-work before the range of human service is broad enough to warrant it, and then later it is too late to change. Therefore let young people enlarge their vision all possible by thorough education and, in the light of human need and their ability and inclination to serve, let them choose the work to which they feel God in His infinite wisdom has appointed them, and equally let every parent and worker for the good of young people encourage them to do this very thing, at the same time affording them every possible means of thorough preparation.

We must content ourselves now with brief reference to only one of the other many crises of childhood and youth—the crisis which comes when the human soul, conscious of its own weakness, seeks a higher leadership for its life,—when it is confronted with accepting or rejecting God. This is life's most important crisis, and so its most fatal. It is the testing time *par excellence.* The issues not of life alone, but of eternity,

are now to be settled. Here parents can be angels of light leading their children to the Father. Here those who work with young people need the wisdom of serpents and the harmlessness of doves—for it were better that a mill-stone were hanged about the neck of each such worker and that he be cast into the sea than that he should offend such a little one. And may I say just here, what is entirely true, that the young in making this momentous decision will be influenced more by how the adults around them live than by what they profess. Profession is necessary—God provides for it—but practice is its outward counterpart and the circle of the Christian life must ever be incomplete without it. It is a sad commentary on the daily life of the adult Church member that seventy per cent. of our Sunday-school pupils never join Church. The Sunday-school teaches Christianity all right, but we Christians do not illustrate it properly in our life and conduct. And I will say unequivocally that every child can be brought into the Kingdom and will be, when the adults nearest its life and responsible for its character illustrate in daily living the holy principles of our faith. We must not insult God by imputing to the immutable decrees of His will responsibility for the loss of a single human soul. God never willed that any man should perish. The invitation is to all, and they to whom the innocent, plastic babe is entrusted are responsible before God for the failure to mold that plastic soul in the image of God and to make it the natural thing for it to choose Him as the day-star of their life's hope. The home has

BUT MOST OF ALL WHEN THE QUESTION OF THE SOUL'S ETERNAL WELFARE IS TO BE SETTLED.

not done its duty, if any child of it fails to accept Christ as leader and guide.

I would not, however, deny that a child that has been led to accept Christ can later fall away from Him in spite of the influence of parents, but such cases are rarer than one would think, if parents use their best judgment in providing wholesome influences for their children when not in their home. I heard a man say recently that he did not expect to send his children away to college, because a certain young man of his neighborhood had just been graduated from a famous seat of higher learning without any interest in the Church or the religious life, whereas before going to college he had been a devout Christian and a devoted worker in Sunday-school. This young man had been unfortunate in his choice of a college and had found one where the Christian life is not insisted upon as the noblest of all attainments. Not all of his teachers were unchristian men. I know some of them to be devout followers of the Master, but some of them were otherwise and the otherwise ones got possession of the young man's life and caused the Christian ideal to loom small in his eyes, and in the vain search for largeness of life and a false freedom he had lost interest in his own soul. Vice-president Marshall recently * said that we need more God in our

AND IS NOT TO BE SPARED WHEN COLLEGE IS ENTERED.

* See *Baltimore Sun,* May 18, 1914, where the vice-president is quoted as saying: "There is this thing wrong in many of the churches, that because church and state are separate, and the state makes the schools, the church feels itself absolved from any duty in the direction of the education of youth. The state is permitted to mold children from the age of six up through the time when they are going through colleges, where many of the professors are agnostics and atheists. . . . . There is too much science in the so-called educational system and too little God Almighty."

education, and Mr. Marshall is right. We need God in our education, and unless we can have Him we will do well to remain ignorant and unlearned. For we now understand that head-education without heart-culture is not only fundamentally defective, but positively ruinous to character and absolutely destructive of the noblest things and sentiments of life. And no college can be said to have done its full duty if a single one of its graduates is ignorant of Jesus Christ and without the joy of His salvation in the heart.

CHAPTER THREE

THE SAFETY OF YOUNG PEOPLE

2 Samuel 18:29—"Is the young man Absalom safe?"

IT IS a rare thing in these days of all but universal enlightenment to find an open enemy of education. It has been demonstrated so many times in the world's history that the educated man is superior to the ignorant in everything, that it is useless waste of time and worry of patience to undertake to prove that education is necessary to the attainment of the individual man's highest and best achievement in life. Education is necessary to the leaders in all the realms of activity—physical, moral, intellectual, social, financial, literary, spiritual—in no department of human endeavor can a man do his best, attain his highest, without education. And this is but right— because education is the development of a man, his unfolding, his leading out* to borrow the Latin meaning of the word, and whatever contributes to this end must needs add to man's capacity to do more and be more than he otherwise could do or be.

ALL MEN BELIEVE IN EDUCATION.

* Henry van Dyke thinks that some things ought to be spanked out of men when they are children, if education is to do its real work. It would be nearer the truth to say that these objectionable things would never have got in the children, if parents and others had done their full part by them. There are no inherently bad young people, but many of them have had their energy misdirected. What therefore needs to be spanked out ought never to have got in.

But—while we appreciate education, while we would not discount it in the least, while we would strive to realize its fullest possible good in our own life, yet we cannot escape the fact that there are dangers connected with its getting, with the processes of it, that challenge our thought and compel our attention. Have we not known education to ruin men? Did not our parents or our guardians, did not many of us ourselves, ponder long what college we should attend? Did not we and they realize that choosing the college that is to be the scene of a young person's intellectual metamorphosis is one of the weightiest issues of life and carries with it great possibilities—possibilities of both good and evil—of danger and of safety to youth? Are not many of the loved ones at home at this very hour asking the same anxious question propounded the messengers by King David in regard to the brilliant, but dissolute Absalom —Is the young man safe? Is my son safe? Is my daughter safe?

CHOOSE YOUR COLLEGE WITH CARE.

Yes, they are asking these questions in their heart of hearts to-day—and they are asking them with all earnestness, even though they pondered long and well before arriving at a decision as to where to send the idol of their love to college. It is but natural that they should, because they know, whether we students do or not, that college life is beset with many dangers, many pitfalls, many snares and wily traps.

PARENTS, TOO, SHOULD EXERCISE CAUTION HERE.

To you splendid young people who have already entered or are about to enter college, let me point out briefly some of the most insidious of these snares and then suggest the way of escape from them, that your college career, by judicious ordering of life and conduct and strict adherence thereto may be safe—that, when your college days are over, you may be as pure as when you left your parental roof and stronger in every fiber of character and manhood and womanhood because of the preparation days rightly spent at college.

THE PURPOSE OF THIS MESSAGE.

One of the most alarming dangers of modern education in some quarters is higher criticism. I do not wish to be understood as decrying scholarship, research, learning, thorough investigation. These are the things for which the college exists, which the Church demands, and of which she stands in need. The Middle Ages, with their low moral state, so low as to merit for them the title of the Dark Ages, give ample proof that the Church has everything to lose and nothing to gain by setting itself against learning and education. But this is not to welcome higher criticism nor plead for its necessity. A higher critic is a scholar with the profession on his lips of a Christian, but with a skeptic's heart and attitude. It is an old saying that people usually find what they look for. Even astronomers have to make allowance for what they call the personal equation in

TRUE SCHOLARSHIP RESTS ON FAITH.

recording observations. When we deal with a matter as ethereal and personal as religion is, the attitude of the investigator is all the more important. The man who regards the authority of the Bible as of the same type as the authority of a book on ethics is not the proper person to investigate the authenticity of the Bible nor of any fact in it. He who undertakes to investigate the Scriptures must believe them beforehand, recognize them as superior to any other book, as in a class by themselves; equipped with such an attitude he is prepared to investigate and to have his investigation respected.

The attitude of the natural scientist toward the teachings of natural science, that all its teachings are provisional, temporary, and subject to change without notice, is not the proper attitude toward the religious life and its teachings. Religion is not a natural, but a revealed, science—more correctly speaking, it is not a science at all, but an art, the art of getting on right terms with God and our fellow men, and the principles of right and truth underlying that art are eternal and not subject to revision.

RELIGION IS NOT A SCIENCE; IT IS AN ART— A FINE ART.

No young man or young woman is safe who is in an institution of learning where the higher critical view-point is the pier from which he is compelled to begin his voyage over life's sea. But in this regard, students in Christian colleges are safe. They rarely have a higher critic in their faculty. Their professors respect and honor the

AVOID COLLEGES WHERE HIGHER CRITICS SOW THEIR DEADLY SEED IN PRECIOUS SOIL.

Word of God as the fundamental chart of life and accept it as the sufficient rule of faith and practice in religious conduct, and deplore the tendency in many places to belittle the worth and disparage the value of the Book of books.

The second danger which confronts college students is like unto the first, but is found in courses given under the Department of Social Science, and not under the Biblical Department. The men, in many institutions of higher learning, who head these departments, would be higher critics if they were Biblical teachers or expounders. They have read the Bible, however, and are loud in their praises of it as a veritable storehouse of rich sociological material. They bid their students read and reread it, not for food for their heart-hunger nor drink for their soul-thirst, but for the sociological matter it contains. Often sociological material from other quarters is found which conflicts with that of the Bible—and the Bible is declared to be in error. These distinguished doctors reason in a circle. They will assure you that their science must not be condemned because it discovers things not in the Bible, since the Bible is not authority on sociology; but in the next breath will deny the authenticity of the Bible because it conflicts with their theories. Oh, consistency! They will bolster up their science, which is always subject to revision even in its fundamental principles without notice, when the Bible seems to lend color to their tenets, and then they condemn the Bible and belittle it when it challenges any of their pet theories. You have

SOCIAL SCIENCE IN MANY COLLEGES IS A CLOAK FOR HIGHER CRITICISM.

heard the expression, to use a man; that seems to be what the higher critical doctrinaires in Social Science evidently do with the Bible. They use it—and then abuse it.

If many of the things reported as being enunciated by these teachers are actually taught by them, the farther the young people of our land keep from them, the better it will be for our land and our young people. The Christian college, too, will have its Department of Social Science, but it will respect the Bible first and Social Science second.* In it you will run no risk of having your spiritual eyes blinded by the exaltation of sociology at the expense of theology, but you will see that sociology, rightly taught, is a powerful handmaid to the correct understanding of the revealed Word of God as we have it in the Scriptures of the Old and the New Testaments.

AWAY WITH THESE INSIDIOUS TEACHINGS!

The third danger toward which I would direct your attention is the free-thought with respect to all issues of life and conduct which in many places is characteristic of a great many college men. They approach every matter with the skeptical air and are never sure of anything or any principle. To them nothing is too sacred or hallowed

FREEDOM TO THINK IS NO KIN TO FREE-THOUGHT.

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* A book on Political Economy was recently turned down by a state institution as a text-book. The author of the book wrote and asked for the reason for its rejection. The answer he received was: "Your first sentence was enough to condemn the book." The first sentence reads: "The source of all wealth is the beneficence of God." Quoted from *The Christian Sun.*

to be doubted and scoffed at. They scoff at religion as the proper thing for women and children—they doubt its value for men. They place a question point after every positive statement of every book they read, of every lecture they hear. They boast of their freedom of thought, forgetting that the truest freedom is that which subjects itself to law and order and tries to harmonize with surrounding conditions and circumstances.

The real free man is not he who kicks against the laws of the land, but he who obeys them. Those college men who indulge in free-thought and the teachers who encourage it, respecting the fundamental institutions of life and society, need to do sober thinking as to the consequence of such intellectual license. Liberty ought never to become license. If any of you have gone to college expecting to find such an atmosphere of so-called freedom of thought, may you be disappointed. I would have you think, but I would not have you assume the skeptic's interrogatory attitude toward all the issues and conditions of life. We are sure that an institution which encourages or tolerates such a spirit is not a safe place for the unfolding of young man- and woman-hood.

BE A REAL FREE MAN THROUGH SOBER THINKING.

From what has been said you perceive that Christian education is the age's need. But what is Christian education? I once heard a college president say in answer to that question, that Christian education results where a Christian teaches. Yet that same man at that time was presiding over an institution in which half the teachers were either skeptics or higher critics. In the face of all that, he maintained that his was a

Christian institution and of a nobler type than the denominational college, because it was a state institution and included all the people. Christian education cannot be had unless all who teach are Christians, humble, child-like, trusting Christians, who never scoff at religion, who never deny the authority of the Bible, who never minimize or speak slightingly or disparagingly of the Church.

WHAT IS CHRISTIAN EDUCATION?

Even this is not enough; the atmosphere surrounding the college must be pregnant with spirituality. That is why it is best for a college to be situated away from the distractions and allurements of the gay, maddening, dissipating throng of the city. The college in a city has the city atmosphere around it and does not, cannot, produce as fine a type of Christian education as the college in a college town, in a town which is the college; for such a college can make its own atmosphere. And they who have grown to intellectual manhood in such an atmosphere can never forget the splendid privilege they have enjoyed. It has entered into the warp and woof of their life and given to them an outlook unattainable without such an atmosphere and yet for which many a disappointed soul would give all it has to receive.

CONDITIONS THAT MAKE FOR CHRISTIAN EDUCATION.

Education trains the head. Christian education has a larger task—it cannot stop with head training alone. It must aim at the production of an all-round man, an

all-round woman. I do not believe an educational institution can rightly lay claim to being denominated Christian, unless it strives to produce a complete citizen—physically, mentally, socially, morally, spiritually. No man who is deficient in any of these regards is a complete man and no education which fails to equip its pupils in any of these directions can be properly styled Christian. We cannot leave the policeman to look after the conduct and the minister the souls of our pupils, while we teachers look after their intellectual development. We must do all three and more besides.

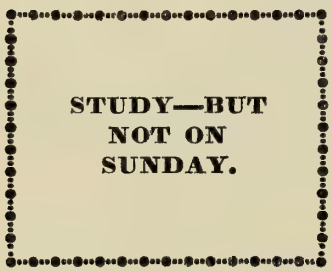
CHRISTIAN EDUCATION PRODUCES THE COMPLETE CITIZEN.

Christian education must give attention to the body. Did not the sacred writer say that our bodies are the temples of the living God? Can we as Christians afford not to give strict heed to our bodies? Can a Christian institution remain one and not give attention to the physical well-being of its pupils? We have learned that a sound body is an essential basis for well-proportioned, symmetrical development in every other department of our being. Our body is our fundamental part in this world. We must take care of it, if we are to prosper and do our full part as men and women in the world's arena of action. When a Christian college therefore forbids the use of cigarettes and discourages the use of tobacco in every form, it is acting within its own province, doing what if it were not to do, it would forfeit its right to be called Christian. When it encour-

TAKE GOOD CARE OF THE BODY—THAT IS TO DO A CHRISTIAN DUTY.

ages its pupils to take exercise and provides for athletics and physical culture, it is again doing its plain, simple Christian duty, and it is also the duty of the pupils in such an institution to take advantage of these opportunities for physical self-improvement. When I commend athletics, I do not mean that it should be exalted above every other feature of college life, but that all should enter into the sports and all derive good from them. Not the spectators at, but the partakers in, athletic events derive good and gain benefit. Let every student resolve that he will partake as well as spectate. Thus will he be physically safe.

Of course a college ought to furnish mental development; all grant that. Yet I have known students who did not get it, because they did not study. Others have not received the development they were entitled to and deserved to have because they picked out the easiest courses allowed by the elective system. Still others have studied too much. Make it the rule of your life to study during study hours and give yourself to the other things of college life at other times. Do not at all study on Sunday. It is not necessary—never is, if we do our duty at other times, nor do those who indulge in it in any way surpass or excel those who do not, according to my observation. Furthermore, it is contrary to God's Word to do it. Let me suggest to you further that you systematize your work—have certain hours for certain things, and do those things then. When they are done, give attention to other things. Such self-discipline will count wonderfully in your success



in after-life and make it unnecessary for you to study on the Sabbath day.

A Christian college must also give attention to the social life. By this I do not simply mean that a college ought to provide social intercourse and give attention to the social graces of life, but far more. The social life as here used means whatever pertains to our association with our fellows. You have the right to expect your college career to teach you to be a good citizen. When we finish our education, we will find it necessary to accommodate ourselves to the laws and customs of government and society. Why should we not learn that valuable lesson in college? There will be regulations, rules, principles, and customs of conduct in college which we would wish changed or would rather have otherwise. But if we keep our eyes on fitting ourselves for real life by our college training, we will recognize in these seemingly unnecessary and troublesome rules and regulations the best sort of training for citizenship in the years to come. A college student's first duty is to submit gracefully and cheerfully to the regulations of the institution he attends, expecting therefrom to gain training, discipline, and habits of mind and conduct that will stand him in good stead in the work he is to do upon leaving college. The student who does this will enjoy going to college and will be safe.

THE SOCIAL LIFE IN COLLEGE SHOULD TRAIN FOR CITIZENSHIP.

Morality should certainly be inculcated in a college. And institutions of learning are proud of their moral tone. The principles of moral conduct are the out-

growth of the experience of our race in matters of conduct and life. Morality changes. It has changed in our colleges. Hazing was once looked upon as pardonable sport. To-day hazing is rightly regarded as a relic of barbarism and a survival of savagery. No self-respecting student will indulge in it and no decent college will tolerate it. Why? The moral standard has changed and to-day forbids any sport which all who engage in it do not equally enjoy. That is always the test of Christian fun-making—that all who are in any way concerned in the fun should equally enjoy it. It is immoral to swear and to drink liquor and to use "dope," and so a Christian college condemns these practices. It is immoral to gamble and to cheat on examinations, and so Christian educational institutions forbid these practices. Playing cards some regard as innocent amusement; others regard as sinful, because the practice has led so many to ruin, and consider it especially disastrous for students because it robs them of precious hours that should be spent in other things, and equips them, without their knowing it, with the impulse and the skill of the gambler.

HIGH MORAL TONE IS AN ESSENTIAL IN TRUE EDUCATION.

A great many would be willing to stop here—with morality—but we dare not. We should not be satisfied as college men to have sound bodies, strong minds, beautiful social graces, upright moral character; no, great and glorious as these are, we cannot be satisfied with them. We must add to them spirituality, the crowning glory of man, the high privilege of the college to inculcate and develop. I know that the Christian Bible has

been expelled from the public schools in many of our States and thrown in the dust heap in many of our state institutions of higher learning,* but I also know that the great majority of the American people wish that their children be educated in a spiritual atmosphere. That is why we build, equip, and maintain denominational colleges, that the things of the Spirit may be taught, insisted upon, inculcated, imbibed, practiced. A man may be moral and yet not be a Christian. He may be honest, truthful, sober, upright, just, and yet not be a Christian. A man may be all this and deny Christ and sneer at the Bible and disbelieve in God, his Creator and the Giver of every good gift. No man can be a Christian and deny Christ or the Bible or God. Christian education must therefore exalt Christ and strive that all who come under its influence should accept Him and live the life He would own and bless. And in so doing it will make its pupils safe, safe not only for this life but for eternity. Any education which attempts less than this may still be education, but it is not and cannot be called Christian.

EDUCATION'S CROWNING GLORY IS— SPIRITUALITY.

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* The utter futility of higher education without the religious atmosphere is demonstrated by Germany's plight in the present great war. Germany provides a kind of religious instruction for children, but her universities are "free." Writing on this point, Rev. Charles F. Dole says: "The world is finding out that we cannot have a bare secular education by virtue of which leaders, as yet harsh and overbearing, or unprincipled and self-indulgent, may be trained to run factories and govern great cities and steer a safe way amid the strife of nations. There is no education good enough to fit a man, however gifted, to lead and control his fellows, to order vast industries, to safeguard the welfare of states, which is not steadied by a supreme faith in the eternal goodness, and by confidence in a divine nature to be found, assumed, and trusted in the heart of every man who bears the human form."

CHAPTER FOUR

COVETING THE BEST GIFTS

1 Cor. 12: 31—"Covet earnestly the best gifts, and yet show I unto you a more excellent way."

MAN is a religious animal. This truth was noted and proclaimed by Aristotle thousands of years ago. No other animal seems to be possessed of this faculty. But no savage, be he never so low in the scale of civilization, be he never so degraded and ignorant, has ever yet been found who did not give evidence of possessing this distinguishing characteristic. All men everywhere realize the existence of superior beings and long to put themselves in favorable attitude toward them. Various systems of religion have been brought forward to satisfy this longing in man. The theological systems of the Greeks and of the Romans said that religion was a matter of ritualistic conformance to the will of the gods declared through portents, prodigies, and signs. If a man did as the ritual said do, he was all right, no matter how unchanged his heart might be. The same thing is to a certain extent true of the formalism of the Old Testament, which culminated in the sect of the Pharisees. The religion of China, the worship of Confucius, forbade progress, because it made

RELIGION NATURAL TO MAN.

him a model, a mold after which every good Chinaman must model his life and to whom he must conform. All the pagan religions contained more or less prohibitions to do certain things. They put the emphasis on doing some act and had a tendency to make men conform to a model, to be more or less like each other, to subordinate individuality.

There is one religion which puts the emphasis of conduct not on doing, but on being. That religion is Christianity. It is the crowning glory of Christianity that it does not make men after a pattern as a dressmaker makes a dress, that it does not run them through the same mold as does the worker in clay or plaster of Paris, but that it makes them individuals. In all other religions that have been offered to the world, there is a certain element of artificiality, of externality, of the addition of something to the professor. This arises out of the fact that they put the emphasis of conformity to the religion on doing rather than on being.

THE EMPHASIS OF CHRISTIANITY ON BEING.

But Christianity, alone of the religions of the world, the one religion that is to conquer the world, sets up no man-made standard and says, Do this; it sets up no such model and says, Make your life an exact reproduction of it. Its message is as follows: You are an individual and in you are the possibilities of great things. Christ is to you an example. To Him you are not slavishly to conform, but by Him you are to be transformed by the renewing of

THE MESSAGE OF OUR FAITH.

your spirit. If you would be a Christian, be a man, be the best man or woman you can be, and in thus being you will also be a Christian. If your life is the expression of the best in you, then you are a Christian, and you are not a true Christian unless your life does express the very best in you. Christianity is life, the best life of which you are capable, and nothing which contributes to the excellence of life is unchristian. Christianity does not furnish you with a list of precepts for conduct. There is no such thing as being a Christian according to the standard of your neighbor. No amount of calculation will give you the rule which you can apply to all questions and incidents that may arise. Christianity is not mathematics nor the application of rules of conduct to the solution of perplexing problems: it is life. Whatever adds to the realization of life, to the betterment of it, is for you to follow as a Christian. In order for you to be a Christian, you must be a man, a true man or a true woman.

This does not mean that you are to do nothing. Far from it. You are first to be and then to do. Nor can you do until you have become and are. This truth comes to light more than once in the teachings of Christ. He it was who said that "by their fruits ye shall know them." He it was who asked if you would gather "grapes of thorns or figs of thistles." He knew that being would necessarily result in doing and that doing to have moral and ethical value must rise out of being. Life, which Christianity is, is activity, not inactivity. When an organism that is alive ceases to move, it is dead. A true

FRUIT-BEARING NATURALLY FOLLOWS.

Christian is full of life and must therefore always be doing something. We are told that the Christ went about doing good, and so will all of those do who profess to be His disciples. Christianity is not and cannot be a life of contemplation, of separateness from the world. It is a life of ceaseless expression of the inward man in deeds of kindness and acts of love and of gradual, but continual, unfolding of the Golden Rule. The drone, the slothful man, cannot be a Christian, because his life does not issue in expression. A good tree bringeth forth good fruit. The unprofitable tree is hewn down and cast into the fire and consumed. The Christian who does not bring forth fruits is a poor sort of Christian.

Christ is a person. Christianity is founded on a person and is a religion of persons. The central fact in the Christian religion is the personality of the Savior. If Christ were an abstract principle, like goodness or happiness, then He would have to be approached through reason and worshiped through contemplation, but since He is a person, He must be approached by a person, as one individual approaches another, and is to be dealt with as we deal with ourselves. He is Himself a person and understands our longings as persons. He did not obliterate His personality in His teachings. Again and again does He say that "it hath been said of old" so and so, "but I say unto you." This is what made the people hang on His words, because He taught them as one having authority and not as the Scribes and Pharisees. And He taught them as one having

AND EACH MAN IS PERSONALLY ACCOUNTABLE.

authority simply because He kept His personality clear and distinct. Christ is a person and you are a person, and if you approach Him and become one of His followers, you, too, must be a person, must be an individual, must be yourself, with your talents, your personality, your deeds, and your life lived in accord with your own best instinct.

Christ, who is your elder Brother, does not come and say to you that you must obey certain commands, wear a certain kind of clothing, look pious on Sunday morning and whenever you see a preacher. He does not say that you must make Him a model in that you must speak the language He spoke, eat the kind of food He ate, keep the hours He kept, or do the deeds He did. He says to you that you have been endowed by the God and Father of us all with certain talents, powers, inclinations, ambitions, gifts, and that all of these are holy unto the Lord; that if you would receive the reward of the faithful servant when your Lord cometh in His glory to judge the quick and the dead, you must develop these powers, gifts, ambitions, inclinations, and talents to the fullest extent; that His purpose in life for you is the full fruition of the powers in you and the bodying forth of your very best.

CHRIST'S PERSONAL MESSAGE FOR EACH.

Do you have the possibility in you of stalwart physical manhood? Then the message of Christ to you is that you are to husband that possibility and develop your physical manhood to the very highest extent. The deformation of the body practiced by many savage tribes that they may satisfy the gods in their suffering,

has no place in the beneficent gospel of Christianity. The word for gospel in the original Greek from which the New Testament is translated means "good tidings."

PHYSICAL MANHOOD A GOOD GIFT.

It is not the will of Christ that any of His children should torture themselves. His greatest pleasure is in their enjoyment and happiness. Again and again in the Scriptures of the new dispensation we are told that our bodies are the temples of the living God, and we are forbidden to defile them in any way. Our bodies are sacred and he who maltreats his body is a sinner.

If you are a follower of the meek and lowly Nazarene, you will take all steps possible to you to have a strong, healthy, vigorous body. You will obey all the laws of health and avoid all the things that tend to wreck and undermine the physical system. This is especially true of those who are fitting themselves for larger things in life, by striving after education. Students often think that they are to prepare their recitations and make good grades. In fact, they are a little inclined to think that a strong, vigorous body is inconsistent with a well-trained mind. Herein they err. For you cannot have the strongest mind without having a physical basis for it, any more than you can have a forty-story building on a two-story foundation. Such a building will soon tumble down, and the full-orbed mind that has no health behind it is doomed to flitter for a moment and pass away. There is a vital relationship

THE BODY IS GOD'S TEMPLE.

between a man's mind and his body, and both are sacred. The student in college that studies every hour he is awake except the time taken in his meals and recitations is sinning against his body and is not a good Christian. The young man who will smoke cigarettes and drink alcoholic beverages and keep unwholesome hours is sinning against his body and is wounding the heart of Christ. All of us do not have the possibility of giant physical strength, but we have the possibility of taking care of what endowment of physical power we have been blessed with, and the message of Christ to us is, that we should make the most of our bodies, remembering that they are the temples of our God.

CHRISTIANITY'S MESSAGE TO THE MAN OF POWER.

But to those whom God has given the talent of exceptional physical strength Christianity brings this message. You are a child of God and He wants you to make the most of your gift of physical strength. Develop into the strongest man you can. If you can make of yourself the strongest man in the world, it is your duty to do so and you are not a full-orbed Christian unless you do attain this strength. Be the strongest, the best man physically that you can be, is the message of Christianity to the man whose talents and inclinations lead him to long for physical development. Thus much on the side of being: be a man, a strong man. But Christianity does not stop here. Being must necessarily result in doing. What shall a man do with his strength? Shall he be a gladiator, a bully, a prize-fighter? Never! This would be a prostitution of his physical manhood and Christianity and Christians can

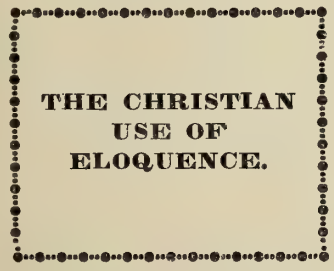
have no part with any sort of prostitution. The strong man, if he be a Christian, will use his strength for the betterment of humanity. He will join a life-saving station or enlist in some occupation beneficent and beneficial to his fellow man and will thus use his strength for the upbuilding of the happiness of mankind and the advancement of the Kingdom of Christ. The best that the pagan world could do with exceptional physical strength was to pit it in deadly combat against itself. Gladiatorial shows and fights with wild beasts were the destination of men talented with Herculean physical strength in unchristian lands. The Christian of great physical strength will use it to help, not to hinder, to advance not to retard, to save not to destroy, his fellow man.

Do you have desires, founded on endowed powers, to be a master of assemblies? Then the message of Christ, your Savior and mine, to you is to covet that gift, make the most of your powers and gifts and inclinations towards eloquence. It is a goodly gift, one of the best gifts, and you should covet it and husband it and make the most of it. You cannot aim too high. You should try to be a Cicero or a Demosthenes or a Webster or a Clay. Let your ambition be to sway those who come to listen to the words and sentiments that you utter. To be able to stand before your fellow men and to declare to them your sentiments and to convince them that you are right, that is the power of a king among men. Such a power is more potent and efficacious than the autocratic sovereignty vested in the Czar of Russia. Could

ELOQUENCE A GOOD GIFT.

the Czar of Russia persuade his people that he is right, his government would be on a sounder basis than it is to-day. The world has always honored the orator and it always will. He is a master of men. The shrewd Cæsar, eloquent orator that he was, knew the value of Cicero's eloquence to him and to his cause and sought to buy him. The persecutors of Saint Paul knew the value of eloquence and employed an orator Tertullian to accuse him, the platitudinity of whose phrases is very evident to all who have read the Acts of the Apostles. Be an orator; be a man of eloquence; covet earnestly the power to sway your fellow men, for it is one of the best gifts of God to man, says the Master to the man or the woman whose talents tend in that direction. Thus much for the being.

But what of the doing? Shall the orator and the master of assemblies sell himself to an unworthy cause for money as did Tertullian when he accused Paul? Shall he be a demagogue as were those men of rare gifts and startling eloquence, Alcibiades at Athens, Tiberius and Gaius Gracchus at Rome? By no means. A great many lawyers hold to-day that they are at liberty to accept any case and do all they can for their clients, irrespective of the deserts of these same clients. They have a paltry opinion of the functions of the barristers' profession. If any of you become lawyers, I beg you not to accept a case unless you believe your client is in the right. Do not sell yourself for money. Treasure your eloquent tongue and your knowledge of the law higher than that. Nor will the Christian orator be a



demagogue. He will consecrate his powers of eloquence to the service of his fellows and to the advancement of the Kingdom. He will be a preacher of righteousness. I do not mean that every eloquent man, that every orator who professes Christ, will become an ordained minister. But I do mean that every Christian orator will be a preacher of righteousness, of right-living, whether he be a lawyer, a platform lecturer, or a politician. Whatever his profession, his tongue will ever and on all occasions ring clear and loud for that which is right and makes for human betterment.

Do you have a desire and a talent to make money, to acquire wealth? If so, the message of Christ to you is that you shall employ that talent to the best of your ability. Try to be as rich as a Crœsus or a Shylock or a Rothschild or a Rockefeller. There is no disgrace in being rich. Some men have the talent to make money and they are not full-orbed men unless they become wealthy; it is the duty of some people to be wealthy. Wealthy men have a distinct mission to perform in the world and can do an immense amount of good. If any of you have the talent to amass wealth, my advice to you is to amass it. The power to make money and to gain wealth is a rare power and is one of the best gifts to man. King Solomon was a very rich man, one of the wealthiest men of his day and generation. Many rich men have been the benefactors of their race. The world could ill do without them. Be the wealthiest man you can, provided you use honest methods in getting your wealth. If God has endowed you with the talent to make money,

MONEY-MAKING A RARE GIFT.

to be wealthy, then if you are a servant worthy of your hire, you ought to be wealthy, and you have not fulfilled your purpose in life unless you develop that talent.

But what shall I do with my money, do you ask? Use it to the glory of God and the upbuilding of His Kingdom. The Christian man who is rich will not take advantage of his poorer brethren. He will help them in every way he can. If you are rich, and are at the same time a Christian, you will not hoard your wealth; you will use it to benefit your fellow man. The Christian who is rich in this world's goods, will use his wealth in such a way that he will lay up for himself treasures in the world to come, where neither moth nor rust doth corrupt and where thieves do not break through nor steal. I know a man who has the talent to make money and he makes it, but he does not hoard. I have heard him say that every dollar he makes beyond an amount sufficient to support his family and to provide for them after his death, he gives to the Church or to the destitute and needy. That is the spirit of Christ as to the disposition of wealth. This man says that he deserves no credit for his ability to make money, that the talent was given him by his Maker and that he ought to use it not for his own private ends, but for the advancement of the Kingdom of the Master in the earth. If you have the talent to make money, the exhortation of Scripture is to make it, and then to adopt the more excellent way and use it for the glory of God and the betterment of man.

CHRIST HAS NEED OF WEALTHY MEN.

Do you feel that you are gifted as a writer? That you ought to become an author? Then, says Christ, by all means be an author; that is the work appointed you by the Lord and you ought to do it. Read the best books in all languages. Read Homer and Cicero and Demosthenes and Virgil. Read Dante and Goethe and Spenser and Milton. Read Pope and Dryden and Addison and Carlyle. Read Hawthorne and De Quincey and Browning and Tennyson. But above all read the Bible. It is an old-fashioned book; but it is written in an absorbing style, and in it are found the principles that give dignity and weight and poise to life. Not only read these authors and their books, but imitate them as well. Strive with all the power that is in you to develop freshness and vigor of expression. Strive for virility and crispness and force. Strive for beauty and rhythm and excellency of cadence. Be the most vigorous user of your mother tongue of your day and time if you can attain such perfection. God has given you the talent to be an author, the power to express your ideas in such manner that the reading of them shall be a pleasure to men and possibly bring them around to your way of thinking. If you are a child of God, it is your duty to develop this talent, or you will receive the curse of the unprofitable servant who hid his Lord's money in the earth.

EXPRESSION IS A WONDERFUL GIFT.

But this is not all. This is only half the message of Christ to you. For what purpose ought you to develop this power that is in you? To be yourself? That is true; but it is not all the truth. You must go

farther than this and use this gift for the good of your fellow man and the coming of the Kingdom on the earth. You will not join the staff of a Yellow Journal. You will not write trashy novels. You will devote yourself to the portrayal of the great passions that surge in the breast of yourself and of your fellows. You will give them such excellence and elegance of setting that all who read will be moved to act from noblest impulses and strive for highest aims both for themselves and for others. If you do not enter the realm of fiction, but choose that of the professional journalist, you will devote yourself to the great questions that confront men for solution and you will endeavor to help them to solve them in a manner and a way that will accord with the purpose of God in the universe. Your pen will never be found except on the side of right and of justice and of eternal truth. No man will be rich enough to buy you to advocate a thing you do not conscientiously believe to be right. Yes, be a great author, but be at the same time a child of God and a vigilant and unrelenting preacher of righteousness.

GOD NEEDS GREAT WRITERS FOR HIS KINGDOM.

Would you be a scholar? Does your mind long for knowledge? Does your talent lie in the line of accurate and painstaking scholarship? Then it is your duty to be a scholar. Go to college and graduate. Go to the university and pursue your specialty. Be an authority in your line. Do not cease to search for truth. The scholar with all

SCHOLARSHIP A WORTHY AIM.

the ridicule that is heaped upon him by the so-called practical folk, with the smell of antiquity about him and the dust of ancient volumes adhering to him, has yet a distinct mission in the world. The story of human progress would be a short one, if the part contributed by the scholars were subtracted. It is no disgrace to be a scholar. If you have the instinct of a scholar and are talented in that direction I do not know a more worthy field in which you may labor and live out your days.

But what shall you do with your scholarship? Use it for the advancement of truth. Give yourself to the instruction of those who do not know as much as you do, but who would be wonderfully helped in life if you were to impart to them some of the light you possess in occult and hidden matters. Infuse into your scholarship the spirit of Christianity and by means of it make life sweeter and the lot of humanity more delightful. If Pythagoras had kept secret his discovery of the fact that the hypothenuse of a right-angled triangle can be found by extracting the square root of the sum of the squares on the other two sides, if Euclid had never published his geometry, if Franklin had kept the result of his kite experiment a secret, if Newton had never divulged his researches, if Bell and Morse and Marconi and Fulton and Harvey and Edison had not enriched the world by making known their discoveries and inventions, life had been a long way less delightful than it is to-day and the sum total of human happiness much less. Scholars are the benefactors of their race. Be a scholar

DEDICATE YOUR SCHOLARSHIP TO CHRIST.

if you are inclined that way. Scholarship is one of the best gifts. Covet it; then use it not for selfish ends, not to take advantage of the ignorance of your less fortunate fellows, but use it to better mankind, to help on the world, to do good, not evil, to make existence more heavenly and life more Christlike.

Would you like to be a minister of the gospel? Has God given you a talent to save others? Has He called you to be a man who by the foolishness of preaching is to save the world from sin? Then happy are you. Yes; by all means answer the call. By all means be a minister of the gospel. It is the noblest work in all the world. It will not bring you great wealth, but will bring you the grateful appreciation and the devoted love of those to whom you minister. Never was the demand for a consecrated ministry greater than now. If you feel the spirit of God working within you and calling you to preach the gospel, I beseech you to answer that call and do all you can to spread the Kingdom on the earth. Do not aim to be a great preacher, but aim to be a fruitful one. Aim to serve your fellow man and to deserve the approval of your Master. Preaching is the best gift of God to man. If you have that talent and do not develop it, you are of all men falling far short of doing your duty. Covet this gift. Labor to improve it, and then use it as becomes a servant of the living God.

THE GOSPEL MINISTRY THE BEST GIFT.

Whatever your inward inclinations, in your best moments, lead you to do, whether it be to have a strong body, to amass money, to be a master of assemblies, to be an author, to be a scholar, to preach the gospel,

whether it be to shovel coal, or to follow the plow, or to manage a home, or to push a saw, whatever God may lead you to believe that you ought to do, that do with all your might and in so doing you will merit His approval. But remember that while you are a person and are to develop yourself to the very highest extent, to be what your powers tell you you ought to be, remember that, while this is so, you are also to complete your life by doing, by doing the things your hands find to do, that you are to consecrate all the powers you have and all the attainments you may acquire, and all the successes you may achieve to the glory of God and the good of His Kingdom. The message of Christ to you is to covet earnestly the best gifts, labor zealously for the attainment of the best things to which your individuality would lead you. Be yourself, be a man, be a woman, be an individual, be a person. But the pagan world also would tell you that. You cannot stop there, if you would be a Christian. Saint Paul not only exhorts us to covet earnestly the best gifts, but he also adds this, "and yet show I unto you a more excellent way." And what is that more excellent way? It is to consecrate all your powers and all your attainments and all your successes to the advancement of the Kingdom of God and the betterment of your fellow men. This is the message of the gospel, this is the exhortation of Paul, this is the voice of Christ to you.

THE MORE EXCELLENT WAY.

CHAPTER FIVE

THE SOUL'S MOST SERIOUS QUESTION

Psalm 15: 1—"Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?

EVERY man and every woman worthy the name has asked himself or herself this question. Every boy and every girl who has reached the years of accountability and across whose mind the purpose of life has left the trail of its impress, has met this absorbing question face to face. It is the universal question of the human race, "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?" The ignorant savage, clad in the leaves of the forest and the skins of wild animals, with no shelter save the grotto or the friendly cave, in moments of deepest yearning, has proposed this question to himself and, in its winding labyrinth, has whiled away many a swift-footed hour. The Chinaman, with the veil of the past drawn tightly over his spiritual eyes, has yet in moments of holy exaltation ceased his worship of ancestors, bid defiance to his Confucianism, and in the full vigor of his manhood and the effulgence of his waking hours, proposed to his soul this question of questions. The youth with length of days before him and with the flush

THE UNIVERSAL QUESTION.

and bloom and vigor of stalwart manhood luring him on, has yet in some quiet, holy hour drawn in the reigns of his on-rushing steed, and in solemn earnestness pondered this entrancing theme in his heart of hearts. The proud captain of industry, with the wheels of a hundred factories and the horny hands of a myriad of human souls constantly doing his bidding, the type of the self-sufficient man of the modern world of finance, has yet at sundry times and on divers occasions deemed the pondering of this question of far greater importance than the future of the cotton market and the quotations of the various classes of stocks and bonds. High and low, great and small, prince and pauper, men of low estate and men of high estate, have each and all of them earnestly considered, prayerfully pondered this great question, upon whose solution turns the weal or woe of each individual soul.

This question grows out of man's essential nature, which is religious. The most degraded savage, the most cultured scholar, the most pious and consecrated saint, the most reprobate sinner who enjoys God's sunlight and air, all of them agree in being essentially religious animals. Aristotle, greatest thinker of a race of thinkers, saw this wonderful trait in human nature and proclaimed it as one of the fundamentals of his system of ethics. No race of humans has yet been discovered, be they never so ignorant and degraded, who have not had some idea of God and some practices of religion. A study of all the primitive races of the world which are known to us by their descendents on the earth or through the

ALL MEN HAVE RELIGIOUS BELIEFS.

researches of archæologists, proves the essential and actual oneness of the human family on this great theme. Even the mongrel population of the desert region of Australia, and the Bushmen of South Africa, and the island and cliff-dwellers of Lower California, are not without indications of a belief in superior beings and a system of theology, which, crude though it is, is yet evidence of the religious nature of man.

HUMAN INSUFFICIENCY NECESSITATES RELIGION.

There is a feeling deep-seated in human nature that man is not self-sufficient, that he is not monarch of all he surveys, though an all-wise Creator has made him a little lower than the angels. There are powers and forces in nature that he does not and cannot understand, and so he presupposes a God. There are facts in human experience which he cannot explain other than by the postulation of a hereafter and a future life and so he postulates them. To primitive man the future life was so real that property at its origin was eternal. Can you conceive of a man ordering that, when he should be dead, his slaves and wife and all his property should be buried with him, unless he and they believed in the hereafter and believed in it even more than they believed in this present life? To Socrates death was nothing but the mental abstraction and contemplation of the body and soul as separate, and on the very day on which he drank the fatal hemlock, he told the unjust judges that he was soon to die, but that he counted his lot as superior to theirs. To Cato, the great Roman censor, this life was simply a harbor on the great voyage of eternal existence. To Goethe, the great poet

of the Germanic race, life was contained in the phrase, "out of eternity into eternity." To the Christ, the Savior of the world, life was a vineyard in which there was the Father's work to do, and the hereafter was a house of mansions. Grant that this life is not all of life. Grant that there is a hereafter, and in the minds of most men who think there can be no doubt of this proposition, and the question of the Psalmist becomes a burning one, and on its answer will turn the issues of time and eternity. "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?"

Not only is this a universal question, founded on man's essentially religious nature, but it is the eclipsing question of life—not only the universal question, but the one question of existence. The savage spends most of his time studying it. In the morning as he goes out to hunt or fish, he stoops down to pick up every stone of peculiar shape, not because he believes that there is any virtue in a stone *per se,* but because spirits are supposed to inhabit all objects of peculiar shape. He listens to the wind and watches the stars and worships the so-called idols, not because they are to him gods, but because they are material representations of great spiritual forces. To the savage the immanence of God, of which we hear so much to-day and which we are told is a major achievement of modern thought, is the most real thing in the world. To the answer of this question the Hebrew people devoted one-twelfth of their population, one-tenth and more of all their earnings, and one-seventh of their time, regularly, while there were

RELIGION LIFE'S MOST ENTRANCING THEME.

great religious celebrations in which all the people participated at frequent intervals during the year. The greatest minds and best trained intellects of all times and of all lands and kindreds and tongues have been devoted to the solution of this question.

But it must not be forgotten that this is a personal question and that it must be solved by every one individually. With some it is the business of a life, and with all it ought to be. But in a great many lives, and the number of these is far too numerous, this great question is crowded into the background. The statesman Cicero thought it was inferior in importance to the preservation of the republic, but the man Cicero, when he had seen his fond dream of the restored republic shattered to the four winds and when family happiness had deserted him, a gray-haired old man of sixty winters, consoled his remaining days by thinking on the great moral issues of life, and, according to the light he had, solved them in a most philosophical manner. We count the downfall of the Roman Republic and the loss of Cicero's family happiness as small as against his wonderful contributions to moral science among the Romans. In the final casting of accounts Cicero will not be remembered for his consulship and his great labors in behalf of the republic, but for the wonderful insight into moral matters which is to be found on every page of his *De Finibus,* his *Tusculanae Disputationes,* his *De Senectute,* his *De Amicitia,* and his other moral works.

AND IT IS INTENSELY PERSONAL.

Mr. John D. Rockefeller in his early days decided that the serious business of life for him was the

amassing of wealth. The result is that he is the richest man in the world. But it is different with Mr. Rockefeller now. Already has he begun to give of his millions to the cause of education and the spread of the gospel. He knows that soon the summons will come to him to appear before the Judge of all the earth and he is doing his best to get ready to answer that summons,—it is no longer the making of money with him, but the judicious use of money that in his case at least the metaphor of the rich man and the camel may not prove true. We have in the case of Mr. Carnegie another illustration of the same shift of the real business of life. While he was organizing the great steel corporation, the thing in life for him was the making of money. To-day, an old man with the weight of years bearing down heavily upon him, he proclaims to the world the strange doctrine that it is a disgrace to die rich, a doctrine which fifty years ago he would have dismissed as the veriest dream of an over-strained imagination. With him to-day it is not dollars, but good deeds; not the organization of financial enterprises, but the attainment of eternal life, and while we many not approve his working-out of his plan, yet we cannot deny him credit for a beautiful thought. The rich young ruler, puffed up by his position as ruler and by his wealth, was unwilling to sell all that he had and give it to the poor and to become a follower of the humble Nazarene, whose earthly life was spent in the solution of this problem. And yet we may be sure that, if this young ruler lived to ripe old age and saw the frailty of human power and the nothingness of material

LIFE'S INTEREST OFTEN SHIFTS TO THE RELIGIOUS.

wealth when contrasted with the riches of the spiritual realm, we may be sure, I say, that his mind frequently rested upon that interview and that he regretted his unwise decision.

Solomon thought that the one desirable thing in this life was wisdom. He had it; his wisdom was the marvel not only of his own day, but of all later generations as well. The world has never since seen his equal in wisdom. In addition to his wisdom, he was the great and honored sovereign of a great people in the best era of their national existence, and his wealth was sufficient to supply him with all the luxuries of the oriental life. It does seem that, humanly speaking, he ought to have been supremely happy. But after long years of ceaseless searching after happiness, when the sunset of life was reddening the western horizon of his earthly pilgrimage, he said these memorable words: "Let us hear the conclusion of the whole matter, fear God and keep His commandments; for this is the whole duty of man." Wonderful words these to come from the wisest man the ages have produced, and yet the words are as true as the eternal verities themselves. To you, college men and women, with life's possibilities stretched out before you and with daily routine of college tasks constantly surrounding you on every hand, the serious business of life no doubt seems to be the making of grades, success on the athletic field, or victory in a public forensic contest. Later in life these things will be forgotten. Ten years from now you will forget which side was victorious in the games of baseball between the universities

THIS UNIVERSAL QUESTION MUST BE ANSWERED.

of Virginia and North Carolina. Twenty-five years from now you will have forgotten what grade you made in mathematics or English or Greek. What you will remember and treasure as priceless possessions and richest legacies will be the hours you spent in the Sunday-school, the Young Men's Christian Association, the Christian Endeavor, the Church, and other religious organizations with which you may have been so fortunate as to ally yourself. And if you formed the habit of daily Bible reading at college you will count that as one of the sweetest and most helpful acquisitions of your whole life's career. It may be that after you leave college and enter upon real life, the siren of ambition may lure you to prefer business or pleasure or official position to the solution of this burning question of human life, but sooner or later, and the sooner the better for you and your soul's welfare, this great problem will present itself to you for solution as it presented itself to the Psalmist and has presented itself to every one who has breathed the breath of life, and *you must solve it.* Those who meet and answer properly this eternal issue in the splendid days of youth are exceedingly fortunate, blest! It is well for all of us to "Remember now thy Creator in the days of thy youth."

But why? Because the Bible commands it? No. The Bible commands it because it is necessary. But why? Because you are not really and truly prepared to live until you have met and properly answered this great issue of life. You may stay on the earth, that is to say, you may exist, but you will never fulfill the purpose your Creator had in your creation unless you meet and solve this problem of the soul. It is true that many men much in the public eye are not models after which to

pattern your career. It is also true that a great many such people have attained to success in a worldly sense of the word, but they are not fit examples for the young man or woman who would live the complete life to pattern his or her life after. I take it that college men are anxious to live the complete life, or else why are they at college? It is not the man who succeeds the most who has best used the boon of life. There are some things better than success. The man who amasses a fortune by misusing the living of widows and orphans is just as much a success as the man who to-day occupies the President's chair and directs the destinies of the greatest nation of the world. Both have accomplished their ambitions, both have succeeded. On the other hand Christ was a miserable failure, as the world judges success, and so was Socrates, and so were all the martyrs, whose blood has proven to be the seed of the Church. True success, not the momentary applause or volatile approval of the world, is what college men, ambitious as they are to live the lives that shall yield the largest returns to themselves and their fellow men, are eager to attain. The only way to attain such true success is to answer this question in your youth, when the evil days are not and the years draw not nigh in which you shall say that you take no interest in your soul's welfare; for only when you have settled this great moral issue are you ready to enter upon life's highway, assured of yourself and confident of ultimate victory.

HAPPY THEY WHO ANSWER IT IN YOUTH.

Mr. Orison Swett Marden, in one of his books, tells the story of a business man of large interests, whose

books were balanced each night so that were he to die before the next morning, his administrators could at a glance ascertain his wealth and settle his estate without accounting or litigation. This may not be good business, though if it were practiced there would be fewer failures in the financial world; it is good religion and also the highest type of moral common-sense. This is what the Master meant, when He said, "Watch and pray." The man who lives the complete life in Christ Jesus has his soul's account book so arranged that were he to die at any minute, his friends would be put to no trouble to find the exact condition of his soul's welfare. It is only the man of this character who is truly prepared to live the real life, to accomplish the most good in the world.

KEEP THE SOUL'S ACCOUNT BOOK BALANCED.

Did you ever think why we felt so little the shock of the assassination of President McKinley? It was because he was prepared to die, and therefore prepared to live. His policies were carried on by his successor in office because of the deep foundations he laid for them. And when the death summons came, it found him ready to answer because he was also ready to live. A beautiful illustration of this same great truth is contained in the career of President Harper of the University of Chicago. In the forty-nine years allotted to him, he accomplished more than the majority of geniuses can accomplish in a full threescore and ten. When the final hour came, it found him still at work directing

THAT IS TRULY TO LIVE.

the affairs of the vigorous institution his fertile brain had brought into existence. He died, but not a recitation ceased in all that great university, nor did a single change occur in any of the routine work of the institution. Every thing went on as before. Except in his home, where his lifeless form lay, there was no sign of death. He had been prepared to die, and only by being prepared to die was he prepared to live. The secret of the success of George Washington and Stonewall Jackson was that they were prepared to die. The stories of the victories of these two warriors are entrancing as we read them, but they are easily explicable, when we recall the records of their praying before entering into battle. Being prepared to die, they were prepared to fight their country's battles and if need be to sacrifice their lives on the altar. It is to such men as these, men who met and answered this great question in their youth, men who, being prepared to die, were all the more prepared to live; it is to such men as these that I cite you as examples worthy of your emulation. Place the example of these men before you and

"So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Living such a life you shall enjoy the peace of God, which passeth all understanding, that peace in the security of which the trials and difficulties and burdens

of life will take unto themselves a new meaning, that peace in the enjoyment of which you will be perfectly happy whether you be on a sinking ship in the midst of the Atlantic or seated comfortably by a cozy fire in the old homestead. But remember that you can have this peace only on one condition, that you meet and solve this question which the Psalmist proposed to himself, "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?" If you meet and solve this question you shall have the peace of God in your life, and through the help of the spirit of God you shall go forth a pleasure to yourself and benediction to your companions along life's highway. The Savior is ready and willing and anxious to help you answer this great and serious issue of life. He has said, "Come unto Me, all ye that labor and are heavy laden and I will give you rest." "Behold, I stand at the door and knock; if any man will open unto Me, I will come in and sup with him and he with Me." "Whosoever will, let him come and partake of the water of life freely."

AND TO HAVE THE PEACE THAT PASSETH UNDER-STANDING.

And in another place it is said, the plan of salvation is so simple "that a wayfaring man though a fool need not err therein." The way to attain salvation is to answer this question of the Psalmist under the guidance of the Spirit and by the help of the Savior. In fact, the reason why Christ came into the world was to help His people to answer correctly this question; for we are told

CHRIST IS ANXIOUS TO GIVE THIS PEACE.

in the Sacred Writ that "God so loved the world that He gave His only begotten Son that whosoever should believe on Him should not perish, but should have eternal life." And the blessed Christ Himself has told us with words of deepest assurance, "My peace I leave with you: My peace I give unto you—" and the Apostle assures us that this peace of God, which can be ours for the asking, has been the one thing about the Christian religion that has made it such a joy to the believer and such a weapon against the scoffer and the atheist.

This peace of God will make the world over again for you. With this peace in your soul, you will be in the world, but not of the world. With this blessed peace of God in your soul, there will come to pass in your heart the Kingdom of the Father and the Son. When this peace shall have entered into your heart and have become a vital part of your being, then there will have dawned a new and glorious day in your life—a day for which the greatest and wisest and best have ever longed as "the one far-off divine event, to which the whole creation moves," but a day which can come to the world only through the individual soul, aflame with the love of God because of the answering of this great question. Believe me, the golden age is neither in the dead and musty past, nor in the glittering visionary future, but in the now and the present for those who have answered the question the Psalmist propounded to himself in the words of the text,—for those who are hid with Christ in God.

AND THE JOY OF IT—HOW THRILLING!

CHAPTER SIX

STRIVING FOR THE MASTERY

1 Cor. 9:25—"Every one that striveth for the mastery is temperate in all things."

THERE is a metaphor involved in the text, the comparison of the Christian life to the race-course, and the appropriateness of the comparison is evident to all who think for a moment what the athletic contests of the ancient stadium involved. There were four great series of games celebrated among the Greeks: the Olympian, the Pythian, the Isthmian, and the Nemean. Paul evidently had in mind the Isthmian games, since he was writing to the Corinthians, near whose city these games were celebrated in honor of Poseidon or Palæmon. It is not necessary to explain the great store the Greeks set by physical training in their system of education,—they really regarded it as half of education. Nor is it necessary to describe in detail the rigorous training all who entered their races were subjected to. "Temperate in all things" is the phrase that exactly fits the conditions imposed. At the time that St. Paul wrote, the discipline began ten months before the time for the contest to take place and was so severe that only professional athletes could enter the lists. Even

THE METAPHOR INVOLVED.

their diet was regulated, as in the case of athletes of many American colleges to-day. Their diet is thus described by Epictetus: "Thou must be orderly, living on spare food: abstain from confections: make a point of exercising at the appointed time, in heat and in cold; nor drink cold water or wine at hazard:—in a word, give thyself up to thy training-master as to a physician, and then enter the contest." Nor is it necessary to relate at length the honors that came to the victor, who had his name sung from one end of the world to the other in the great national odes, the wall of whose native city was torn down for him to enter as he returned home, and whose name was enrolled forever in the hall of fame of his country. Manifestly all who strove for the mastery, for victory, in such a contest had to be temperate in all things.

This race to which Paul refers is typical of the race in which we are all engaged, the race of life, the realization of our aims, the making the most out of the time allotted us. I accept it that we, too, as the ancient contestants of the race course, are striving for the mastery, the mastery of something. I accept it as a universal principle in human nature that all men long for success. No man, be he bond or free, be he high or low, be he Greek or barbarian, be he veriest saint or foulest sinner, desires failure. Failure means incompetency, slavery, death, dissolution, decay. Success means mastery, life, real, earnest, abounding life. Where is the man, the woman, who does not love life and shun death; who does not strive for the mastery, for success, who does not bend

every effort of his being to the avoiding of slavery, of incompetency, of failure? To all such, to all who, charmed by a siren singer, the melody of whose music they are powerless fo resist, push on to self-realization; to all, who filled with noble aims and lofty aspirations, strive for the mastery of themselves and their circumstances, for honorable victory and enduring triumph, St. Paul says, "Be temperate in all things."

THEREFORE STRIVE, BUT NOT INTEMPERATELY.

The intense individualism of the eighteenth and nineteenth centuries is losing caste among us. Men are no longer allowed to do just as they please in a great many things. We yet honor the individual and respect his rights and we are far from desiring to see all men developed according to a given pattern or run through the same mold. America will never become China, but we are conscious now that too much individualism does incalculable injury to many of the units of society and that it is better to abridge the individual's liberties at certain points for the welfare of the whole people. Already Herbert Spencer's Synthetic Philosophy, which is founded on an individualism so eccentric that, to be consistent, its author had to oppose free schools and free libraries, has ceased to exert the spell over men's minds it once did and to give shape and form to mankind's opinions as it did twenty-five years ago. We have realized that individualism, like socialism, like Confucianism, may be and frequently is intemperate. And no system of government polity can long hope to prosper that is founded on a basis of intemperance.

Consequently we hear of the New Federalism, of the Humanitarian Movement, of the Parliament of Man, of Church Federation, and of measures almost without number looking to the abridgment of individual, intemperate rights in the interest of the whole people. This protest against intemperance to-day is not only winning victories for prohibition in the South and the West, but it is calling great corporations before the tribunals of justice to answer for their intemperate violations of the law; it is developing new principles for the granting of franchises; it is wresting the public lands from those who have possessed them illegally; it is preserving our forests from wholesale destruction; it is rescuing the Niagara Falls from the hands of predatory financiers and saving it as one of the most wonderful cataracts of nature's workmanship; it is waging a war on unnecessary noise and dirt and filth in cities and on advertisements along the highways of public travel; it is doing to the death the patent medicine evil; it is everywhere pleading for the "Beautiful America." We are tired of intemperance, of excessive individualism, as a people in all the avenues of our activities, and we are asserting ourselves; we are deciding to be temperate in all things. Therefore the sun of our country's glory is far from its meridian; it is only yet in its early morning hours. Great as our country is, it is destined in the coming days to become greater still. Our country, blest of God with wondrous resources, with a bound forging to a position of leadership among the nations, is to lead them into larger fields still and to fulfill

A NEW FERMENT IN MODERN LIFE.

a nobler mission to the world. And this because the spirit of temperance, which is the fundamental condition of mastery, is abroad in the land, permeating the texture of our public life, affecting and molding the thought of our people, shaping and dictating and determining the acts of our legislative, executive, and judicial officials. It would seem as if St. Paul had twentieth century America in his mind as he wrote this word: at any rate it is evident that present-day America has imbibed the spirit of his utterance and is putting it into practical operation.

But there is a message in this text for us as individuals; "Every one that striveth for the mastery is temperate in all things." And especially is this message appropriate to college students,—to the men and women who, in the natural course of events, are to furnish leadership in the world's work, upon whose shoulders are to rest the weight and the care and the anxiety for the preservation and the exaltation of all the fabric of our social, political, industrial, intellectual, and religious life. If ever men and women needed to ponder these words of the great apostle, surely it is college students. They ought to become masters in their chosen realms of activity,—it is but natural that they should. They enjoy advantages beyond the great mass of their fellows, who look to them for leadership, capable leadership. Will they be able to furnish it? That depends on whether they are temperate in all things.

COLLEGE LIFE IMPOSES BURDENS.

A great many college men and women no doubt look upon their college days as a preparation for life;

and they are,—but they are also life and the same conditions govern the attainment of mastery in college life that obtain in the so-called real life. We must not suppose that college days are days only of preparation for whatever line of activity we have adopted as our sphere of endeavor; we are to regard them as a part and parcel of the life we are to lead after graduation. There is and can be no divorcement between college life and every-day life, because college life is every-day life plus the idea of special preparation and training. Let no college student even for a moment suppose that he can be intemperate in college and then become suddenly temperate on leaving college. Many men of brilliant promise, many women of large hope, have made fatal mistakes here,—mistakes from which they were never able after to recover.

COLLEGE DAYS ARE REAL LIFE, TOO.

Many college students look upon the four years of college life as an arena for intellectual development; and they are,—but this is not the only side of college life nor the only purpose of colleges. Those who have this idea and are intemperate in their pursuit of it spend their whole time on text-books. They even study on Sunday and so violate the fourth commandment. They do not frequent the college reading room and library; they attend religious and other public exercises in a listless way and are glad when they are over, feeling that they have lost just so much time from their books simply because

BOOKS ONLY A PART OF COLLEGE LIFE.

they have not lost it. Their literary society work is of a poor order; they fail to take sufficient physical exercise; they neglect the social intercourse of their fellows; they are continually grinding away at the mill of text-book knowledge. They are book-worms. Whoever knew a worm of any sort to do anything worth while? They are intemperate in their study. They need to read this ninth chapter of First Corinthians; they need to practice its precepts, to inculcate its principles into their life. They need to give up Sunday study, to take physical exercise, to enter into the spirit of religious, literary, and other public services, to become members of the college community as well as to be in it.

Then there are others who are in college for what they designate a good time—which phrase is a snare and a delusion—for their good time is from the start a bad one and becomes continually worse. They do not study systematically, but cram for tests and examinations. They always have time for visitors; they are themselves frequent visitors. They are perhaps especially interested in bodily exercise,—they desire to make a reputation as athletes, famed for strong physical manhood, of iron muscles, of steel nerves and sinews. Or perhaps they are too indolent for that even. They simply while away their time in gaity and frivolity and dullard inanity. They, too, are intemperate. They need to face about, to adopt a different course, otherwise the college cannot do much for them. I have not a word to say against athletics—I believe in athletics—I believe the man or woman in college who fails to take proper physical

BEWARE OF THE SO-CALLED GOOD TIME.

exercise will one day repent in tears and anguish his irreparable mistake. We all need a sound mind in a sound body. The man who enters into life with a weakened body is greatly handicapped in the race for success and is sure to go down when the crisis comes; but the man who enters into life with a weaker body than he ought to have had, is not only handicapped, he is a criminal as well. The glutton, the cigarette fiend, the dope artist, the drunkard, are all of them criminals and vile sinners against their own bodies; they are all of them alike doomed to fail, to grovel in the dust. A vigorous, healthy body is necessary to success, to mastery, in any undertaking; it is fundamental; it is the foundation upon which every edifice of enduring human achievement must be firmly established. Therefore college students have no right to neglect their bodies, neither have they the right to care only for their bodies. Nor do I condemn innocent fun, fun that works harm to no one, or visitation, or social intercourse, but I condemn excess in these things, intemperance in them. Intemperance in these matters as in the use of wine leads eventually to degradation and shame, to slavery, not to mastery. The man in college who whiles away his golden moments, freighted as they are with the earnest of great things, surcharged as they are with the atmosphere of elemental greatness, in pleasantry and gaiety and flippancy will be a loiterer and a hanger-on all the days of his life. Therefore if you would attain the mastery, be temperate in these matters.

Nor should college students neglect the cultivation of their spiritual gifts. The pagan world was satisfied if a man had a sound mind in a sound body—that was

as far as their religion could carry them. But Christianity and Christian institutions have a higher ideal; Christians cannot stop here. They must go farther. Our educational system should insist first, upon a sound body; secondly, upon a sound mind; thirdly, upon sound religious instruction as the basis of character, as the anchor of the soul, as the inspiration of conduct, as the dynamo of all hopes, aspirations, and endeavors. It is, of course, possible to be intemperate in religious matters. The monks were—they shut themselves off from the world and gave themselves over to spiritual contemplation and the singing of psalms. No doubt they developed strong spiritual life, some few of them at least, but they did not gain the mastery of the world for Christ—they ran away from the world and left it to the devil. The Puritan, too, was intemperate in religion—everybody else was wrong and he alone was right—the spirit of intolerance was in him. No doubt there are types both of the monk and of the Puritan in every college. Then there are fanatics in religion as in other things, men who are deeply pious, women who are devoutly consecrated, yet whose example we should not follow because they are intemperate. The monk would lose the world to Christ in his endeavor to save himself. The Puritan would drive men from Christ by imposing hard conditions. The fanatic, who has zeal without knowledge, would disgust conservative people, whose religion is just as genuine as his own, though not so much on the surface. They are all alike intemperate. We need temperance in religion

RELIGION MUST CROWN THE MAN.

as in other matters, in order to the mastery. If any are giving too much attention to spiritual matters at the expense of mental preparation and physical development, it is time for them to call a halt, to take an inventory of their stock in trade, to consider what it takes to attain the mastery, and to divide out their time accordingly. We want pious, devout, consecrated men and women, but these characteristics are possible along with strong minds and vigorous bodies and are oftenest found in their purest form in connection with these. I have no patience with the student who offers as a reason for not knowing his lesson that he was reading his Bible. I believe in Bible-reading, daily Bible-reading, but I believe it ought to help us do our secular work better and not to hinder us from doing it. Equally condemnable is the man who does not study his Sunday-school lesson or have room for a voluntary Bible Study Course or for social service in the name of Christ because his text-books demand all his time. He has missed the better part of college life. While in college we need to develop strong, healthy bodies, keen, vigorous minds, pious, consecrated Christian character —all three, not any one of these, but all three—the glorious trinity of manly attributes which insure to their possessor ultimate mastery of the problems and perplexities and vicissitudes of life and fortune.

Not only for us as college students, but for us equally when college days are over and for all our fellow men as well, this text has a meaning. If we would be masters, if we would excel, if we would make the world better and fill our place in the plan of God's universe, we must be temperate in all things. Do you wish to make money? Then make money.

That is a laudable ambition. Wealth has ever been the handmaid of progress and enlightenment and civilization. But don't be intemperate in your acquisition of wealth. Don't take unfair advantage of your fellows; don't pave the pathway of your success with the skeletons of those outdone by you in the race. Use your means to help, not to hinder, to uplift, not to degrade, your fellow man. This is to master wealth, not to let it master you. The same principle holds true whether you enter one of the learned professions or follow the plow handles or stand behind the counter or minister from the sacred desk. All these vocations are worthy, but they may become unworthy by being used intemperately. Paul realized that even an apostle could lose his soul while being instrumental in the saving of others, when he said, "lest by any means, when I have preached to others, I myself should be a castaway." There is danger of prostituting even the most sacred calling to base ends, of being intemperate in using it.

THE DEEPER LESSON FOR ALL MEN EVERYWHERE.

CHAPTER SEVEN

THE MORE ABUNDANT LIFE

John 10: 10—"I have come that they might have life, and that they might have it more abundantly."

SOCRATES, the greatest teacher of the Greeks, believed that perfect wisdom resided in the mind of each man and that the only thing necessary to develop a man was to get him to speak out what was in him. He, therefore, in all his teachings, never gave his pupils cut and dried knowledge, but ever sought to lead them to give expression to their own ideas. No teacher of Greece ever had such a following as he, and none exerted a more enduring influence upon after generations. No man ever developed by his teaching more intellectual giants. Socrates' idea of the teacher's function was that he should quicken the mind, develop the intellect, animate the reasoning faculties. This he did, and Plato and Aristotle and the other great philosophers and teachers of Greece after his day got their inspiration from him. To him and to them life was intellectual acumen, insight, mental gymnastics.

GREEK IDEAL TEACHING.

Quintilian, the greatest teacher of the Romans, had no such idea of the indwelling of perfect wisdom in man as that held by Socrates. He looked upon life as

an arena of action and upon man as a part therein. He believed that training was necessary to enable a man to do his best, and that that training should begin in his boyhood and continue throughout his life. The teacher's function to him was the training of a man for action by the discipline of himself and his feelings. You can see this idea of his on every page of his work on oratory, the *Institutiones Oratoriae*, in twelve books. He taught some of the greatest men of Rome, such men as Pliny the Younger, the distinguished letter-writer and philanthropist, and Tacitus, the famous historian, besides the members of the imperial family, being the first teacher at Rome to receive a salary from the public treasury. His method of teaching literature, original with himself largely, is the method now in vogue in our colleges and universities, and has never been improved upon. His idea was to touch the hidden sources of feeling of his pupils and thus develop them to be men of action in the fierce arena of life. And he succeeded. No man has ever been possessed of gentler feeling, more deft emotions, than Pliny the Younger, and no historian has ever couched in trenchant phrase so much of stirring passion as the matchless Tacitus—both of them pupils of this master teacher and the finished product of his exquisite handiwork.

THE ROMAN EDUCATIONAL AIM.

But it remained for Jesus Christ, not only the Son of God and Savior of the world, but also the prince and perfection of the teacher's art, to give to the world the true standard of teaching. In Him, Jesus of Nazareth, was not only found the perfectness of the Godhead

bodily, but also in Him dwelt the principles that make teaching one of the noblest of the arts. Our Savior is spoken of as a teacher a dozen times where He is called a preacher once. He looked upon His mission as that of a teacher. He ennobled the teaching profession, and never man taught as He. Wherever He went the people flocked to hear Him. They forgot their bodily needs in their eagerness to hang on His words. So popular was He that the elders and priests, the Pharisees and chief rulers of the Jewish race maligned Him and persecuted Him in the hope of breaking the spell of His teaching. In vain. The teachings of the Savior are more alive to-day than ever before. And though He wrote no books on pedagogy, more books have been written on Him and His method of teaching than on all other teachers of all lands in all times. Jesus Christ stands forth to-day as the sublimest teacher in the world's history. Now what was His conception of the teacher's function? Was it to make of His pupils intellectual giants? Not at all. His enemies asked of Him how He knew letters, never having studied them. His pupils were mostly ignorant, unlearned men. Was it to beget pleasurable, passionate feelings in His followers, as with Quintilian? Not at all. His message was not to whoever knows, nor to whoever feels, but to "whoever wills, let him come and partake of the water of life freely." Not that our Savior would condemn knowledge or feelings, not that; but that He directed His instruction to the will, the arbiter of our being, the commander-in-chief of our

CHRIST THE MATCHLESS TEACHER.

knowing, feeling, and other psychical faculties. Christ knew that, if he could get men to will aright, the knowing and feeling would take care of themselves. His teaching is directed to the will, and His purpose as a teacher and as Savior is stated in the words of the text, "I have come that they might have life, and that they might have it more abundantly." Paul had this function of the Master in mind when he said, "For me to live is Christ." Paul's purpose as a teacher was that of his Lord—it was life, the more abundant life.

In the oratory of the Greeks, Romans, and Christians are found the same differences as to aims to be reached, ends to be attained, as we have just found to animate their three greatest, most representative teachers. Greek oratory sought to convince the intellect, Roman oratory to stir the emotions, Christian oratory to influence the will, beautify the conduct. Demosthenes, in his famous oration on the crown, sought to deduce proof that would convince the intellect of the hearers that he deserved the crown and that Aeschines' arguments were untenable. He is the world's greatest orator in the realm of logic and intellect. Cicero, in his defense of the poet Archias, disregards evidence which might have been had to prove his friend's right to the Roman franchise and citizenship, and spends his time in singing the praises of poets and the literary life. No more eloquent encomium has ever been paid the study of letters and the pursuit of the literary life than that paid to it in the person of the poet Archias on that occasion. And Cicero won his case, not because

ORATORY REVEALS PARALLEL PURPOSES.

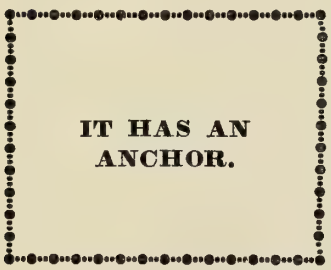
he showed by logic that Archias had a right to Roman citizenship, but because he made the judges feel that Archias deserved it. Cicero is therefore rightly ranked as the world's greatest orator in the realm of the feelings. The Christian orators, that is, the ministers of the gospel from Christ's sojourn on earth to the present day, on the other hand, have always directed the powers of their eloquence and the gifts of their persuasive art to convincing the will of men. They aim at conduct as the result of their preaching and teaching, conduct in its larger sense of life. This was Christ's aim—and no more eloquent sermon was ever delivered than the Sermon on the Mount. Though written from memory and many years after its delivery, its effect on him who reads is unparalled by that of any other piece of oratory or composition the world over. In the realm of the will, in the bivouac of conduct, of life, Jesus the Christ is the greatest orator in the world.

The ministers of His gospel, His pupils, have followed in His steps. They are not satisfied with convincing the intellect of the reasonableness of the faith delivered to the saints, nor do they stop with awakening the emotions and stirring the feelings by their ministrations. They do not attain their aim, they feel that their efforts are in vain, unless Christian conduct follows their labors, unless in the hearts of their hearers there appears life, the more abundant life. What, then, are the characteristics of this life, this more

CHARACTERISTICS OF THE MORE ABUNDANT LIFE.

abundant life which Christ came to teach and preach, which His ministers strive to beget in their hearers, and which all His followers seek to attain?

1. It is an anchored life. The more abundant life selects out of the many conflicting doctrines and teachings of the race that which is best for its own development and erects it into a doctrine and bond of belief—and this doctrine and bond of belief constitute the view-point from which the individual looks out upon the world, its problems, and life. This gives consistency, and none of us can live our best lives unless we are consistent, unless we have an ideal according to which we shape our actions, a line to which we hew in all matters presented to us for solution. Nor can we have such a standard, a basis for consistency, until we have settled within ourselves the things we believe and live right out from them our lives in harmonious, serene consistency, because we have settled on the fundamentals of life and life's work. So long as we wander, so long as we shift here and there, blown and tossed about by every whim or ism or doctrine of whatever character that comes our way, we cannot live the more abundant life. So long as we are uncertain where we stand on the great problems of life, so long as we have no compass within us pointing toward the north star of one unaltering purpose, so long will we fail to reach the point where we can hope for any large growth or wide usefulness in our lives. This means that Jesus was supremely wise when He said in the words of the text, "I am come that they might have life, and that they might have it more abundantly."



Men who have brought things to pass in all ages of human development in all lands have felt the necessity of anchoring their life to a definite program of belief on the great problems of existence, of taking a stand relative to the meaning of it all, whence they could view life as a whole and in all its parts. Thus and thus only were they enabled to accomplish the great work they wrought out in the world. They were men of force, of character, simply and solely because they had an ideal, a standard, in terms of which they weighed all problems and propositions and which gave them ballast on the voyage of life. Plato's standard was the doctrine of the immortality of the soul and the feeling that he must do all he could to bring the ideal intellectual life to be the real life. This is well brought out in his masterpiece, The Republic, which republic never existed, no more than More's Utopia existed, but which Plato hoped, through intellectual contemplation, would some day exist. With such a standard and with such a purpose, Plato became one of the profoundest thinkers and philosophers who has yet appeared upon time's arena. Cicero had a definite, set belief in regard to fundamentals. His standard was to live the life of a goodly, patriotic citizen of the republic as it then existed, that he might be remembered when he was dead. Thus is explained the pertinacious vehemence with which Cicero condemned Mark Anthony in his Philippics, even though he saw his own doom in such a course of action. We honor Cicero's name and memory, because true to his ideal and devoted to his

SUCH AN ANCHOR NECESSARY.

country's welfare, he died a martyr's death for his principles. Cæsar, however, while he had a definite program of life, denied the immortality of the soul, felt that the few years allotted man on earth is his only life, and consequently spent that time in furthering his own ends, even to the overthrowing of his country's ancient and time-honored constitution. We can find numerous examples of the same truth among all nations, civilized and uncivilized, for the great deliverers of all peoples, the men who have stamped their personality on their fellows, have ever and always been men of an ideal, a standard, with an anchor to their lives. Of no man was this truer than of Gladstone, the great English premier, who while versed as few men in statecraft and literary lore, yet was so fixed in his religious convictions that his book in answer to the higher critics of the Scriptures stands without a peer.

To live the more abundant life, then, you must have a view-point, an ideal, which shall serve as a ballast for your life's ship on the stormy voyage of human existence. And this means in our Christian land the putting on of Christ, the adoption of His standard of what a man ought to be, of what life ought to mean. With infinite pity do I think of the gropings in the dark of such master men as Cicero and Plato and Aristotle and Socrates—men who, despite the darkness in which they groped, rose to greatness and to fame. How often have I wished that such men could have known and felt and experienced the inspiration that the life of Christ and His matchless teachings would have brought into

CHRIST THE BEST ANCHOR.

their lives. If they could live the lives they did live and catch the luminous glimpses they did catch of the spirit world without Christ, what could they have attained, what lapses of spiritual exaltation could they have covered with Him and the glorious leadership of His life and example! How thankful we should be for the opportunity at our door, surrounding us on every hand, of making Christ our example, our guide, our leader, our inspiration, in our struggle upward for the attainment of the more abundant life! Let us take Christ into our lives as our ideal, the anchor of our eternal hope, and let us strive that our lives may be hid with Him in God.

2. It is a consecrated life. The word consecrate comes from two Latin words, *con,* in its aoristic sense of completely, and *sacro,* dedicate, and therefore means completely dedicated to the ideal we have chosen for our life. The hermit believes that he ought to withdraw from active, actual life and live in seclusion. He consecrates himself completely to it, and so lives out his days. Darwin in his early manhood conceived the theory of evolution, consecrated himself to its demonstration, and the myriad of facts that he could cite in substantiation of that theory became a proverb in his day and is referred to to-day as one of the marvels of the human intellect. Herbert Spencer consecrated himself to the development of a complete system of philosophy, a full-orbed exposition of life, and his Synthetic Philosophy, replete with learning, packed with fact, weighted down with information drawn from all quarters of the earth and

COMPLETE DEDICATION TO THE IDEAL.

sea and sky—a work which might well form the labor for the life-time of half a dozen scholars, stamps him as one of the world's great workers—monuments these of the power of the consecrated life. Livingstone consecrated himself to the salvation of Africa. There he lived out his days, in deprivation and want, separated from the joys and comforts of civilized life. There he sowed the seeds that are now reaching fruition, and future generations of Africans, living in large cities or on wide-acred farms, surrounded by the blessings of peace and prosperity, and comforted by the inspiration of our holy religion, will rise up and call him blessed. Jesus Christ left the portals of glory and inhabited among men. They tried to make Him king. Satan offered Him the homage of all the world. But He would none of it. His purpose was to die the death, to show forth His matchless love for man, and so to save the world. He consecrated himself to that purpose, and millions everywhere throughout the world regularly assemble to worship in His name and receive inspiration from Him for their life and labors.

Let me therefore urge you early to adopt a purpose in life. Consecrate yourself to it. Decide just as early as you can what that purpose is to be, then bend every energy of your being to its accomplishment. In this way success will attend your efforts, in this way you will attain to positions of usefulness and influence and mayhap of eminence, though that is unessential to the best living. High purposes, noble motives, ennoble men, not achievement alone. You cannot fail to do the things to which



you are consecrated. Therefore consecrate yourself to something. Choose your life's work and then early consecrate yourself to it; consecrate yourself to it, whether it be teaching, preaching, the law, medicine, farming, business—choose your field of labor, consecrate yourself to it, stick to it and with Christ as your standard you will develop day by day to the full stature of a man or a woman of enduring worth of life and character—you will be living the more abundant life in its quintessence.

3. It is a contented life. This does not mean a life of idolent ease, atrophic inactivity. It means the lack of worry, that arch enemy of human contentment, happiness, and longevity. Nothing so wears a man out, nothing so soon disqualifies him in soul and body, as worry over the affairs of life. Worry makes more nervous wrecks than all the business enterprises of the world combined. There is no remedy for it so sovereign as the contented life founded on the bed-rock of abiding religious faith. People of large faith in the ultimate realities of things are freest from worry. And the presence of anxiety and worry in the life is evidence of the lack of religious faith. The contented life, the more abundant life, is conditioned on faith—faith is its *sine qua non*. The man without an abiding faith cannot do his best, cannot live the more abundant life.

FAITH A SINE QUA NON.

This contented life bids you in whatever sphere of action your lot is cast, therewith and therein to be content. It also bids you to be the best man you can be, to attain the highest ends of which you and your

inborn native gifts are capable. God wishes His creatures to grow, to advance, to prosper, to rise from their dead selves to higher things. There are a great many who do not understand this. They think that they must torture their flesh, deny themselves pleasures, that they may therein please God. This was more true of past ages than it is to-day, but it obtains in certain quarters even to-day. It always produces the amen-corner type of Christian, with sad face, clouded countenance, and mournful appearance. To such, religion is not the rejoicing, the happiness, the contentment it ought to be. We need sunshiny, beamy-countenanced Christians. The Catholic priest, who was assassinated in Colorado a short time ago, was a man greatly beloved by all for his piety and practical Christianity. But when his body was being prepared for burial great iron rings were found imbedded in his back—put there to torture his flesh and beget religious emotions. Such a thing would not be commended by our Savior. St. Jerome, one of the most scholarly and saintly of men, was so fond of literature, especially the pagan Roman literature, that he decided to deny himself the privilege and pleasure of reading it. He could not, however, try him never so hard, withhold himself from his Virgil, Cicero, and Horace, to which sin he confesses with shame. His wrong was imaginary. Christ would never have imposed upon him such a denial of the normal development of his powers. Christ would have you be contented with your lot, that is, to be master over your circumstances, not to let them overmaster you by



worry; but He would have you also progress, grow to full stature, be the best man, the best woman, you can be, in the sphere of action whereunto He has called you.

One of the most fruitful sources of discontent is the idea, lingering like a frightful night-mare over the life, that we are in a place beneath our powers, that we are destined to higher things, that we are not appreciated at our true worth nor rated at our intrinsic worthiness. The teacher in the cross-roads public school feels that he ought to be teaching in a college. The college teacher feels that he ought to be president of the college or head of some department in a university. If he could just get from his present place of obscurity, where the eyes of the world are turned from him, where he is not appreciated, he would forthwith spring into prominence and become a great man. The lawyer, the physician, the minister in the small town or village, conscious of the limitation of the horizon of his influence, feels the ranklings within him of a great soul, hears the whisperings of great things dinning in his ears. If he could only get to the great city, he would at once reach the pinnacle of fame in his profession, all eyes would be turned upon him, the praise and the eclat of the world would be his. The student in college chafes at the dull, deadening routine, at the daily monotonous bells, periods, and lectures, is restless to get out in the world where he can do something. He feels that the world will set a truer estimate upon him than his teachers. He longs for active life, is unhappy, and loses the best opportunity he will ever have of preparing himself for

WORK JOYFULLY IN YOUR PLACE.

a career of achievement and acquisition. Thus it is in all the spheres of life—discontent, unhappiness, failure, pessimism. This is not Christ's way, who would have us do whatsoever our hands find to do with all our might. The vital thing in all such discontent is to get to work. Be forward-looking? Yes, but never be discontented. The sovereign path to attainment, to lasting results, is through perseverance street and up difficulty hill. Walk that street, climb that hill, and remember that it is always the street and ever the hill right at your hand. Don't whine and pine your golden moments of fleeting opportunity away. Be a hero, be a man, take hold of your duties with a will, make a way, and before you know it you will be happy, contented in your sphere. Before you are aware of it the places above you will be beckoning for you to come on, to come up higher. Keep your eyes on the stars, but keep your feet on the earth and your hands at your task. Whatsoever your hands find to do, do it with all your might—this is to lead the contented life, this is to attain to the more abundant life.

4. It is a serviceable life. Life and action are synonymous terms. The life that ceases to act is soon dead. Inaction, stagnation, death, are but quick steps in a continuous, successive process. Our muscles lose the power of locomotion if unused and our eyes would forget how to see unless employed. Life and action are correlative, inter-related, mutually dependent. This is true in the physical world. It is no less true in the spiritual world, of which the physical world is but a reflection

DEVOTED SERVICE LIFE'S CORNER-STONE.

and a shadow. There are no drones in the religion of Christ. He said, "My Father worketh hitherto and I work," and so must His disciples. A slothful man and a Christian have no community with each other. The Christian is a vital kinetic force for good in the world. He is no sluggard. His hands are continually at work doing the things his heart shows him he ought to do. The segment of his being is completed by the circle of his doing. He is all right within, he feels the impress of the divine image stamped upon him, but he is not satisfied unless he is at work, is doing something for the Master's kingdom and the salvation of other souls. He shows his faith by his works. Whatever his field of activity, whether in the pulpit, in the teacher's chair, on the rostrum, on the hustings, behind the counter or the plow, he is at work with his labor sweetened by the consciousness that he is doing God service and his fellow man good. His whole life, if spent as a Christian ought to spend it, would be one grand pæan of praise to God and sacrificing service to his fellow man. He realizes that what he undertakes for self will perish with himself, but that what he undertakes for God and His Kingdom, for his fellow man and his elevation, will endure and live on forever. And in this realization and its consequent endeavor he is living the more abundant life—the life that Christ came to bring to men—the only life worth living.

Ho, ye who spend your strength for naught,
And slight the blessings Christ hath brought,
Toilers for earth and time and sense,
Oh, what will be your recompense?
Of all that's done beneath the sky,
Little hath immortality;

What's done for earth fails by and by,
What's done for God can never die.

Ho, ye who join the eager strife,
For gold, or fame, or pride of life,
Indulge the lust of flesh and eye,
And for the world with worldlings vie;
Death shall undo your toils so vain,
And leave you no abiding gain;
What's done for time ends by and by,
What's done for God can never die.

Scepters and crowns will mock our trust,
Monarchs may crumble back to dust;
By moth, or rust, or thief, or fire,
Treasures shall flee and hopes expire;
Desire shall fail and strength decay;
The world itself shall pass away;
What's done for sense fails by and by,
What's done for God can never die.

When comes the king in royal might,
To crush the wrong and crown the right,
When all the saints in glory meet,
No more to die, no more to weep,
When thrones are set and crowns are given,
With all the rich rewards of heaven,
Oh, in that glorious by and by,
What's done for God will never die.

—*Edward Payson Marvin*

CHAPTER EIGHT

THE INGREDIENTS OF TRUE LIVING

Exodus 32: 18—"The noise of them that sing do I hear."

MOSES had gone up into the mountain to get from God the laws by which the delivered children of Israel were to be governed. It was a critical time in their national career. In it were involved eternal issues as well as the issues of temporal affairs. It was proper under such circumstances for the people to be concerned in spirit for the helpful outcome of the great and important mission of their leader. Moses remained longer in the mountain than they had thought. Their faith weakened. They cried out against him. They forsook God. They called upon Aaron for relief, and with their offerings he produced for them a golden calf. This they worshiped, giving themselves to music, singing, and dancing, by such conduct disqualifying themselves for the reception of the law which God was inditing for them on tables of stone.

THE SCENE BEFORE US.

There was nothing wrong per se in the singing of the people. Singing is an act of worship, when it is done in a worshipful spirit. The Scriptures specifically enjoin singing upon Christians as a duty, and it always

adds to the uplift and inspiration of the service of the sanctuary. These people could have been singing at this time and yet not have offended their God, provided they had been singing in a truly worshipful spirit. Instead they were engaged in wild, orgiastic singing and dancing before an idol of their own making, entirely dishonoring their leader, Moses, and their deliverer, God. Such singing is always sinful and under such circumstances extremely so. And no wonder, seeing their spiritual unfitness to receive the law, Moses broke the stones and visited upon them a speedy and condign punishment.

SINGING PER SE NOT A SIN.

From this circumstance, deplorable as it is, we should be able to derive certain suggestions for profitable living and the correct utilization of our time and talent. Rightly understood and interpreted, this incident sheds light upon various aspects of the true, vital life, the life we rightly call Christian. It contains suggestions for us as to the real purpose of life, how we can prepare to fulfill that purpose, what the nature of that preparation should be, how we are to use the power our preparation will yield us, and what place recreation and leisure hours should have in the program of our living as well as how this margin of life should be conserved. An investigation, though brief, into these inviting labyrinths of thought would seem to be profitable on any occasion and especially on an occasion like this and to an audience like this, buoyant as it is with

WHAT THIS SCENE SHOULD TEACH US.

the pent-up powers of exuberant youth and ambitious to fulfill in noble personal living the high and holy obligations of Christian citizenship.

What life's purpose is has always been an engaging theme and how best to spend it has been equally as engaging because involved inextricably in its purpose. Philosophers have discussed it. It is the old, yet new question. Epicurus said it was pleasure. The Stoics thought it consisted in self-control, through strict devoted adherence to this principle attaining to independence of external circumstances as well as victory over internal conflicts. Plato conceived it to be the subordination of lower to higher impulses. Aristotle advanced the doctrine of the sense of proportion, or the symmetrical development of the man, a sort of Darwinian evolution in morals. The Christian can accept no one of these, for whom the purpose of life, its end and aim, is involved in love of God and from this central force flows every principle of life and conduct. We gather this from the incident whence comes our text. The real sin of the people was not in singing, but in not loving their God. Had they had the proper love for Him, they would never have been singing such songs under such circumstances. This incident teaches that the purpose of life is best and most completely realized when men seek first the kingdom of God and His righteousness, when their lives have as their basic, energizing, controlling principle love of God, from which will flow love to man and service to Him.

LIFE'S PURPOSE SHOULD BE HIGH.

And this is a truth which college students and college graduates need ever to remember and keep vigilantly before them. The curriculum offers many avenues of insight into science, literature, and philosophy, and the tendency in many quarters is to erect other standards for life's purpose than the one we have shown to be fundamental and Christian. Learning is a good thing, but an educated man whose purpose of life does not flow from the eternal principle of love to God is hopelessly crippled as to the maximum usefulness of his activity. The Christian basis of life is the only sure foundation of a successful career and the system of education, which strikes at it or which pleads its inability to supply it or which even neglects or ignores it, is fatally defective at heart and lacking in the real constructive principle of true education. "First things first" should be the aim of every institution dedicated to intellectual development and the fundamental first thing is to have the dynamo of life excited by the Christian principle of love to God. When this condition had been fulfilled and this lesson learned, we shall be ready to understand the other subsidiary teachings of the text, and to fashion our lives like real architects into enduring character-structures of lasting value and worth.

THE REAL BASIS OF ENDURING SUCCESS.

The next truth which we deduce from the incident before us is that preparation is needful in order to permanent attainment in any department of human endeavor. First lay the foundation, settle upon the basic principles of life, then you are in position to

begin to get ready to live. And in that simple phrase, "to get ready," there is involved the difference between success and failure often. The Israelites not only were not worthy of the Ten Commandments because they failed to incorporate true love for God in their regimen of conduct, but also because they were unwilling to make the necessary preparation for the proper reception of their law-giver upon his return and for the law which he was to bring with him. The sad part of it was that they did not feel the necessity for such preparation on their part. They were anxious for the law, but wished it as a free gift, without any preparation for it. But God has not arranged the world that way. He is willing to do His part, but we must do ours also, and in no other manner can we obtain the bounty of His love toward us. These Israelites should have spent the time their law-giver was in the mountain, not in feasting and dancing and singing to an idol, but in prayer, and supplication, and the singing of spiritual songs unto the Lord, abiding His will and anxious to know and do it.

PREPARATION SHOULD FOLLOW A HIGH PURPOSE.

You who have now come with ripe success to the conclusion of your college career need not that I should enlarge in your presence upon the necessity of preparation, thorough preparation, for life and its absorbing duties. Because of keenness of vision and foresight on your part or on the part of those near and dear to you and to whom you are dear, you of the graduating class four years ago sought this place of preparation, and during the days and months and years that have

intervened you have labored earnestly, faithfully, devotedly, and so have arrived at the graduation period of your preparation,—a preparation which has been physical, mental, cultural, spiritual. You have done this work of preparation well, according to your several abilities and aptitudes and your Alma Mater is glad at this glad season to place upon your brow the ivy-leaf of victory and in your hand the diploma as evidence to the world of your fitness to render efficient service. But many who came with you are not here at this happy time. They came with a joy as keen and relishing as your own and entered upon the race course of college life with zest and enthusiasm. The course went over many rough places; the journey became tiresome; the work of preparation became irksome to them; their vision became blurred and they failed to discern clearly the need for the course and the preparation for life it would give, and so they one by one lagged behind, walked leisurely when they had ceased to run, and finally dropped out entirely. And in so doing they have greatly impeded their chances of great attainment. The power of their life to contribute permanently to their day and generation is materially lessened. You have often heard it said that there is plenty of room at the top. The reason for that saying is that the great masses of men are not equipped adequately to stand at the top. Nothing but lack of preparation, provided true character underlies, can keep the determined man from reaching the highest goal. The temptation to get started in business or enter upon the practice of

THE WORST FAILURE IS FAILURE TO PREPARE.

professional life is so great with many promising persons that they by yielding doom themselves to mediocrity, while capable of primacy—they must follow, while with adequate preparation they should lead. The worst failure is failure to prepare—to prepare for what we are capable of doing. The saddest men must ever be those who, looking back over their mediocre lives, conclude and rightly that undue haste to enter upon their careers wrested from them their opportunity of great achievement, when it deprived them of adequate preparation. Nor would I have you worry much over the kind of work for which you will make preparation. All work that is honorable is worthy of the best in a man, but he cannot attain that best without preparation. Get ready; then begin.

WORK SHOULD FOLLOW PREPARATION.

And this brings us to another truth, equally important and fundamental, that our preparation is for a work, a life-work. These Israelites did not realize that God had called Abraham from Ur of the Chaldees to be father of their race, through whom all nations of the earth should be blessed. They had heard that wonderful prophecy and knew that it was sealed by a covenant with God and that this covenant had been renewed again and again with the head of their race. Yet they did not realize its import nor incline themselves to undertake to labor for its accomplishment. And to get them ready to fulfill that promised covenant of blessedness to the nations their peerless leader had gone up into the mountain to get from their Ruler a code of moral law for their guidance, while they during

his absence, not mindful of the stupendous task awaiting them, nor appreciating its worth, fall away into sin and idolatry. And like them many men have failed utterly because with a great work to be done, they either were unable to understand its need, or unwilling to undertake its burden. The routine of a vocation is what we all need to give steadiness to life. It will save us from physical and moral stagnation. The man who can do the routine work well is the man who will arrive at the summit at last. The inconvenience of routine is the characteristic of it that most people resent, but the very inconvenience is often the discipline we need to qualify us for large attainment. A man to succeed in any great work must deny himself, take up his cross, and do the routine work necessary in his particular line.

We have said that it does not matter so much what line of work we engage in, provided it is an honorable business. We have now to remark, what is equally true, that our preparation, however thorough and complete, is hollow mockery and the strength it brings us worse than wasted energy, unless it be utilized in helpful, uplifting endeavor. The sluggards are like so many weights on the wheels of progress. Lazy persons are an impediment to racial development. The idle rich and the idle poor alike deserve our pity, and the law should define a vagabond as the man who has no occupation and compel the rich vagabond as well as the poor one to engage in some form of profitable industry. We all need to work. Happy is the man that has found his work and whose preparation is

HAPPY HE WHOSE WORK IS FOUND.

adequate to meet its demands for efficient service. It has been charged that there are a thousand college graduates in New York City without employment. I am not denying this statement, but lamenting it. I will not even plead in extenuation of it, what is entirely true, that the per cent. of college graduates unemployed is much smaller than the per cent. of those who have not had such choice opportunity of preparation for life's duties. The point that grieves me is that a thousand men in any city, capable of work, should be without it. That is the pity and pathos of the situation. Such men cannot know true happiness.

THE DIGNITY OF WORK.

There have been races among whom labor, work, honest toil to gain a living, was regarded as degrading. There have been others among whom work, while not considered degrading, was regarded as irksome and an evil to be delivered of as soon as circumstances would permit in each man's case. The Christian idea respecting it is the noblest, the sublimest yet conceived, that he that is greatest should be servant of all, that work is not a curse pronounced upon Adam for his disobedience, but a blessing which every man who wills may have, and he in greatest abundance who is most capable and serves most acceptably. In the light of this Christian doctrine of the sanctity of work, what an opportunity of abiding usefulness opens up to those who are thoroughly prepared!

It has been said that it is easy to work in this age, because everybody works. But it is not easy to render the maximum of service, and we cannot do it, unless

our preparation has been of the highest order. And herein lies a serious danger in our present-day social order. The young are so infused with the zeal of service that they are unwilling to undergo the patient preparation necessary to large achievement in their field of endeavor. Ten or twelve years in secondary education, four years in college, and an equal number in the university or technical or professional school, seem too much time to them to be expended in getting ready to work. They make the same mistake the children of Israel made. If Moses had come down from the mountain the next day after he went up, the people would gladly have accepted his laws, but they would not abide forty days and during that time devote themselves to spiritual preparation with view to their fitness for the law. Many young people will spend two or three years after their high school days in preparing for their life-work, but seven or eight they will not think of—it is entirely too much they say, and yet they cannot fail to observe that those around them who made such thorough preparation have forged dashingly ahead of their competitors, who, though longer in service, were yet less adequately equipped.

PATIENT, THOROUGH PREPARATION NECESSARY.

We are inclined, many of us, to the belief that steady application and self-confidence will eventually yield the finest fruitage of success. "There is nothing that can keep a determined man from success;" "Labor conquers all things;" "He can who thinks he can,"—these and other adages similar to them, framed and hung in the recesses of our mind, if not in our offices and our

studios, sum up in succinct form the philosophy that underlies this belief. But it is a false philosophy. As we have seen, we must have a lofty conception of the purpose of life, without which no amount of effort can yield success in its true sense, and added to this must be thorough preparation in order to get the maximum of efficiency in service. And this preparation must be broad as well as special. The specialist is a narrow man at best, and can be nothing else. He sees life in the small. The dentist sees the entire human system from the standpoint of the teeth and the oculist from that of the eyes, and a similar narrowness runs through every specialty whether of the body or of the industrial or social organism. The specialist's education should make his narrowness as little noticeable as possible. It should therefore be liberal first and then special, broad and then narrow, that he may render to his generation the best service of which he is capable and make himself the master of his profession and not his own soul its slave.

AVOID NARROWNESS IF YOU WOULD ATTAIN THE HEIGHTS.

But to act upon this principle is to run counter to the educational propaganda of the last quarter century and oppose the educational program of the present day, the fundamental doctrine of which is the elimination from the curriculum of everything which is not directly utilitarian and mercenary in its import. "Vocational Training; $pecial and Technical $chool$; Farm-Life $chool$; Normal $chool$; Dome$tic $cience; Bu$ine$$ College$; Manual Training; Less to Do with Latin and Greek Roots and More Attention to Potato and Cabbage

Roots; We Shall Get More Good From Our Schools When the Sound of the Hammer and the Buzz of the Saw Shall Have Supplanted the Rhythm of This or That Piece of Poetry Couched in a Language Now Deservedly Dead"—

FALSE EDUCATIONAL IDEALS.

These sentiments and others like them and in many cases more extravagant than they, are the slogans of our present-day educational leaders, true soldiers they of the bread-and-butter-and-pie brigade, but unfit guides in the great work of preparing the young for life; for life is more than making a living. They forget that the most practical education is that which puts the emphasis on preparation to live a life rather than on making a living, that centers around man rather than around practical. Sad indeed will be our national plight, if these would-be prophets of the new educational order ever succeed in shaping the schools of the country according to their professed ideals. But that they will succeed in their endeavors is hardly conceivable, in view of the common-sense of the American people and in view of recent investigations in other countries which for many years have tried the vocational educational system alongside the liberal and cultural with the vocational training added later. German experts declare that those trained in the vocational schools alone do not measure up in after-life to those who have liberal, classical, cultural training, and are far behind those who have added vocational training in the form of specialization to their liberal, classical, cultural training. And this is exactly as we should expect. Our work requires at our hands thorough preparation,

which in its turn requires breadth and depth of scholarship, sympathy with knowledge and life in all its related departments and complete mastery of that department in which we have elected to do our work.

But remember that the Israelites were singing and that singing is not in itself sinful. This suggests a further thought, a thought which this strenuous age needs to think and practice, that incessant work is hurtful to life in every avenue of its activity. A man cannot work all the time at his vocational duties and be a complete man. It will wreck his health; it will narrow his sympathies; it will limit his horizon; it will dwarf his spirit; it will shrivel his soul. He must have leisure, hours for recreation, an occasional vacation, time for singing, amusement, and enjoyment, in which his sympathies shall ripen, his horizon widen, his soul expand. Many people waste this leisure time, dissipate in unwise use of it what little vitality they have left from their daily toil, and so return to their duties less able to work than if they had had no leisure. The manner in which you spend your leisure moments will largely determine the complexion of your life and the richness of your success. If you are wise, you will learn that real rest is found not in wasting time in distracting amusements or in doing nothing, but, as Bismark discovered, in change of work, and acting upon this discovery you will have an avocation upon which you will expend habitually at least a portion of the leisure recreation hours that shall be yours. This will not make you less a specialist, but a sympathetic one, one who can feel

MAKE WISE USE OF THE LEISURE HOURS OF LIFE.

sympathy for others than his own colleagues or fraternity-men. Our Master spoke with authority as a religious teacher—that was His specialty—but He could also sympathize with every department of life. And while we may not hope to emulate Him in our capacity for sympathy with life, yet we can learn from Him the needful lesson of successful living, that our margin of life, our spare, recreation, amusement hours, should be utilized to some righteous end, not squandered in vice or frittered away in idleness. It is frequently these spare moments, used not to make a living, but to live our life, that enrich the soul and bring to our success in our daily vocation an enduring halo of lasting achievement. And in many cases the achievements in these leisure moments, the moments we must spend otherwise than upon our daily occupation, give a color and a charm to life that lift us into the realm of supreme joy and noblest service and serenest peace of mind and sweetest bliss of soul.

"If only we strive to be pure and true,
To each of us all there will come an hour,
When the Tree of Life shall burst into flower,
And rain at our feet a glorious dower
Of something grander than ever we knew."

CHAPTER NINE

LIFE'S BASIC PRINCIPLES

Romans 12: 11—"Not slothful in business, fervent in spirit, serving the Lord."

EVERY building presupposes a foundation, and the more towering the structure the more important the question of its foundation immediately becomes. The shanty need not go down to the clay or the bed-rock, but the skyscraper must. Every organization of human beings must have a constitution, written or traditional, and the importance of the organization varies directly with the excellence of the constitution. How a mere handful of friends may organize themselves for literary development or social conviviality need not be a serious matter, but the fundamental principles underlying the civil authority of a modern nation become vital to all mankind. So it is of life, my life and your life. The attention we pay to our life's foundation will largely determine the interest our fellows will have in our life. The skyscraper, whose steel supporting columns go down far into the earth's interior till they find a worthy resting-place on the unyielding framework of the world, not the fragile pigmy hovel squatting by the ocean's brim or perched

A FOUNDATION IS NECESSARY.

upon the mountain's peak, attracts our attention, commands our admiration. The Magna Charta, the Declaration of Independence, the constitutions of the nations, young and old alike, in the progress of liberty and freedom, not the by-laws of the Burgrahaw Country Club or of the Green Mountain Tennis Union, challenge our interest and compel our sympathetic concern. The life, cast in a large mold, placed in a large room as David conceived it, the life that therefore must have a broad, deep, solid foundation, and an expanding outlook on human problems and issues, not the life of the dwarfed perspective, of narrow horizon, of unstable substructure, does the world's work and receives, because it deserves, the world's applause.

The foundation of life is its important part. Without stability, without excellence here, no progress of enduring type is possible. Animals make no advancement from day to day nor from age to age because they make no provision for it, and they make no provision for it in that they pay no heed to the foundation of their existence. Many human beings are animals in this regard —they accept life as they find it, without foresight, eking out a paltry existence, leaving the world no better, perhaps worse, than they found it. The problem of human progress is the problem of getting the individual human being in youth to provide an adequate foundation for the duties and responsibilities of manhood. To this end we expend millions of dollars on schoolhouses and keep a quarter of a million persons employed in teaching. To this end we encourage a

THE FOUNDATION IMPORTANT.

myriad almost of organizations and foster at great outlay a magnificent coterie of tendencies ameliorative and uplifting in their import.

The college student encounters two crises in his preparation work, in constructing his life's foundation. The first of these comes when he arrives at college. He finds himself at this momentous juncture of time in a new atmosphere, among strangers, from whom he is to select his bosom companions, companions who are to have weighty influence in shaping his college career. Heretofore his companions had been those of his home and community circle; he has had his parents' wise counsel as a corrective to the often erratic judgment of youth. Now he must be his own counselor. In the home there was always the pressure of an authority outside himself tending to compel him to give attention to fundamental issues and duties first and to social, convivial matters secondarily. Now he is to determine to what ends he will direct his attention and to what duties and interests give precedence. He faces a grave crisis—a crisis which carries many a promising life down, in institutions which are not careful as to the morals of those who come and as to the moral training of those who have come. How important it is that at this critical time the most wholesome, uplifting influences be brought to bear upon the life and that distractions and allurements of an insidious, hurtful character, be eliminated, we all know. The first month in college will ordinarily determine the emphasis a man will place relatively on the essential constituents of life-prepara-

ENTERING COLLEGE BRINGS ON A CRISIS IN LIFE.

tion, or the embellishments of living that have small and only a subordinate, while yet a very real, place in life's substructure.

Those who survive the first crisis come to the second —graduation day—the day, when, having laid the foundation deep, strong, massive, the real work of erecting the superstructure begins —to Commencement Day, the day when the graduates are to commence to build their lives, to do their part in human uplift, to weave into the warp and woof of human achievement the texture of their own life's ideals. A critical day, this—a more critical than that on which four years ago college training was initiated. While we meet a new freedom and a new responsibility when we become citizens in the college community, yet even there we are surrounded by friendly advisers, whose chief pleasure is to give direction and impetus to the lives committed to them and whose chief business is not self-aggrandizement at our expense, but our advancement at their expense of energy, patience, and concern. Our course of studies was largely determined for us and wholesome advice and kindly admonition awaited us at every snare or pitfall. But on Commencement Day we face a changed order of things. We find ourselves in the larger throng of the bustling world of business and commerce, and while there will be friendly guide-posts along its way, we shall encounter the sign-posts of enemies also, and we must distinguish between them. Our work will not be longer laid out for us; it must be of our own choosing. The days of youth in the home and the days

CRISIS NUMBER TWO—COMMENCEMENT DAY.

of foundation work in college will prove powerful, willing allies to keep us true and strong for the right, but they will be allies only and not lords; we ourselves must command them or they cannot assist us to success.

In a crisis like this, a crisis that comes but once in a lifetime, the need of a chart and compass is imperative. Unless we have a rudder, we cannot control our vessel; and unless we have a life-policy, founded on basic principles, a policy that is adequate and comprehensive, we cannot hope that our life will be symmetrical or full-orbed. The foundation laid in the years of preparation for our vocation will stand us in good stead, provided we have constructed it out of the proper material and imbedded it on the solid rock of human character. But the foundation is not the entire edifice. Skill and patience and judgment will be demanded in the completion of the structure, and these qualities must be contained in our life-policy, our program of living and working, if we are to achieve enduring results. The fundamental qualities of such a life-policy, of such a program of righteous living, are contained in the passage of Scripture taken as the basis of the remarks of this occasion, under three heads:

A CHART AND COMPASS OF LIFE NECESSARY.

I. ATTENTION TO BUSINESS

"Not slothful in business," says the inspired writer to the brethren living in the world's capital city, and there was need of the message. The ancient world regarded work with aversion. Slaves were to do the necessary tasks of life. Naturally they identified their

slavery with their work and chafed under its exactions. Paul counsels all who render service to do so without slothfulness and it goes without saying that the missionary tent-maker expected every man to work. Christ had ennobled honest toil when He labored for eighteen years at the carpenter's bench. Labor, for the Christian, whether physical or mental, is divine and no truly Christian man is happy without his post of service in the world. Sluggards, drones, lazy men, we have indeed and always will have, parasites they upon the social body, but they are the abnormal, not the normal man—a complete overturning this of the Roman conception of the degradation entailed by work and an absolute reversion from the ancient exaltation of freedom from vocational duties having a materialistic aspect—a clear-cut denunciation of the old attitude of Roman civilization toward all effort for personal maintenance, and the glorification of its opposite.

WORK!—THAT IS THE DIVINE INJUNCTION.

Many feel that the twentieth century American pays too strict adherence to his business demands and that he is fast approaching the precipice of nervous prostration consequent upon too arduous attention to a single interest. I freely grant that there are men who have wrecked their lives by what is familiarly known as strenuousness, but it is not true that the American people as a whole work too hard, nor is it demonstrable, according to the latest books on social phenomena, that our people are

A FALSE NOTION ABOUT NERVOUS PROSTRATION.

more nervous than the English or the German or the French. The pulse of the entire world has been quickened within the last half-century, whether because of the rapid strides we Americans have made in material development or to the multiplication of the world's producing capacity through inventions we know not, but the rate of doing things has quickened and a new energy has transfused the world. But this does not mean that the world's population is on the verge of nervous wreck, even if the patron saint of our women is St. Martha and of our men St. Vitus, as some wag has put it. Speed is not nervousness nor is rapidity of production evidence of social neuralgia.

We work shorter hours than ever before in history. No age in mankind's annals has enjoyed so much leisure as our own. Our work is not hurting us. Work never hurts any one; rather it proves itself a wonderful preservative of health. But hurry, "the square of work," coupled with worry, "its cube," will bring disaster, and that, too, quickly. Not the man who does the most work, but the man who needlessly hurries and worries over his duties is the man who suffers from insomnia, ennui, hypnochondria, nervous prostration, and who soon comes to the zenith of his serviceableness and as speedily descends in creative capacity to the nadir of enforced inactivity and perhaps of permanent disqualification from further performance in his chosen realm of service. He who works habitually under high pressure, which is another word for hurry, is doomed already to pay the penalty of enforced relaxation and

WORK NEVER HURTS ANY ONE.

at a time not of his own choosing, but when nature shall elect. And he who adds worry to performance under high pressure is committing suicide with accelerated pace. The apostle would as unequivocally condemn you for overwork as for slothfulness in your business. It is our duty, our privilege, as master builders of the edifice of life, to find the golden mean between overwork and underwork.

Personally I do not think we have yet reached the maximum of human efficiency in business; the world's record for doing things has not yet been brought to its highest point. It is true that the productive capacity of the race has enormously multiplied in recent decades, but the high-water mark has not yet been reached. All our improvements practically have been in the line of mechanical development. Our tools are a marvel and our machines surpass in their prodigious energy the fabled achievements of the pagan deities. Wealth has multiplied and continues to multiply, but the end is not yet. We face an open door of great potentiality, of marvelous possibilities of increase in productive capacity. We are to witness marvels as great, greater as mind is greater than matter, in improved methods of applying human power of mind to the industrial and other problems of our complex and intricate social organism. Scientific management is a new phrase, but it contains a germ of portentous advancement for mankind. Its application to bricklaying has more than trebled the capacity of the master mason and left him with greater freshness and vigor when his day's work is done than his previous

HUMAN EFFICIENCY TO BE MARVELOUSLY INCREASED.

output of one-third that amount had left him. Other and greater marvels from its mastery await us. Human efficiency in business is to be wonderfully increased in the coming generation and it behooves us to do our part as trained men and women, for only such can have a part in it, to be found laboring for its ushering in. The surest plan for us to adopt in order to render well our part in this new order of increased efficiency is to be "not slothful in business."

An intensely practical question is that arising out of the demands of our business upon us. When does a man cease to be slothful in business? How assiduous should his attention and devotion to his vocational responsibilities be? Is he to have only one interest in life? These are engaging queries and admit of much divergence of opinion. Experience, however, seems to teach that too constant attention to one thing decreases efficiency in it and that the most successful men are those who master one line of work, become authority in it, and then have time for other interests. The old adage, "Work while you work and play while you play," while it is homely, is after all, as adequate a summing up of the world's matured judgment on this vital issue as can be formulated. If we employ our leisure moments in broadening our sympathies, if we steel ourselves during our working hours against hurry and at all time against worry, if we devote our vocational hours to work and not to dawdling, we shall meet with success the apostle's first requirement that we avoid slothfulness in our business, in our life's work.

**WORK—
THEN PRAY!**

II. ENTHUSIASM IN SERVICE

"Fervent in spirit," says the sacred writer, and the spirit is not written with a capital letter. And he was right. Attention to business is not sufficient in itself. Energy devoted to our vocation may make us proficient in it, but might brand us as failures in life. There must be whole-heartedness in our service, else we might engage in a disgraceful, hurtful, disreputable sort of business. Unless you can be whole-hearted in the business you are engaged in, you had better get in another business—there is something wrong with it or with you in your relation to it. A business that is worthy of you will necessarily enlist all your sympathies, inspire your enthusiasm, beget your devotion, and impel perforce your consecration to its ends. Unless you entertain such sentiments toward your life-work, it is unworthy of you or you are not adapted to it. It becomes a drudgery to you and your performance in it is at a discount of efficiency and effectiveness. You are a bore to yourself and the yoke of life galls you. But how the heart thrills when you meet a man who is happy in his work, whose whole-heartedness and singleness of devotion to his duty are apparent in every movement, eloquent in every utterance! I love to meet the enthusiastic, consecrated man who is so full of his life's work that he cannot refrain from "talking shop." I do not expect to engage in his line of work, though he is anxious ever to make me a disciple, but I get a zeal and an enthusiasm from associating with him that



qualifies me for better service in my own vocation. Believe in your work. Be enthusiastic over it. Feel that it is a great work, worthy of your best energy, beneficial to your fellows. Put energy into it, the best energy of soul at your command. Be fervent in your efforts to meet each responsibility; be whole-hearted in your endeavor to achieve the very finest type of success, success that takes account of character as well as of mere acquisition and achievement.

Don't think about promotion in your performance of duty—don't be visibly ambitious—don't be selfishly grasping. Be so absorbed in your work, so devoted to your tasks, that you will be overtaken unawares, as it were, by promotion and crowned in spite of yourself with success. Have the spirit in your work of the office boy in the great department store. He was always busy and ever ready to do every chore that needed to be done whether it came in the specification of his contract with the firm or not. The proprietor noticed him and expected he would ask for an advance in wages. Six months passed and still no request for larger remuneration. The puzzled proprietor finally ventured to ask why he had made no overtures in the direction of receiving more adequate returns for his labor. "Well," replied the boy, "I suppose I ought to have mentioned it to you since you have called my attention to it, but really I was too busy to think of it." Are you surprised to be told that this boy later became a partner in the business and that he now ranks second only to the organizer of the business himself? Robert E. Lee said that "duty

DUTY, NOT PROMOTION, SHOULD BE THE AIM.

is the sublimest word in the English language," and he might have added with equal truthfulness that "the whole-hearted performance of duty is the sublimest thought-group of the secular type of which our mother-tongue is capable." Pay attention to your business, whatever it may be; give heed to it, and perform every act germane to it with singleness of devotion and whole-souled consecration of heart, energetically, enthusiastically, with fervency of spirit.

III. DEDICATION TO GOD

Not only "not slothful in business," not only "fervent in spirit," but finally, grandly, majestically, "serving the Lord." Without that concluding qualification, our passage might just as well have been written by Orison Swett Marden as by the great apostle to the Gentiles. Attention to business is all right. Whole-hearted performance of duty is better. But neither of these nor both of them together would be safe constituents for a life-policy, worthy planks in the platform of living for Christian men, without the third and concluding principle of conduct contained in the inspired admonition, "serving the Lord." It took an inspired writer to add that touch, but the heart readily assents. No life is complete without God. No life is a success without attention to spiritual interests, which are the most vital interests of life.



No men have ever yet been found devoid of the religious sense. The most degraded savages, so ignorant that many animals seem clever in comparison with

them, have yet a sense of dependence upon a power higher than themselves and a philosophy of how it is possible to please that power. The belief in God is universal, and in the religious disposition found in every human being the brotherhood of man and the fatherhood of God are indubitably established. The irreligious man is the abnormal man. The infidel is a spiritual monstrosity. The agnostic is a spiritual aberration from the type of being created in the likeness of God. The normal man is the man of faith, and the larger the man, the more abiding his faith. Man is incurably religious—so says the latest word of science. It is no sign of weakness to love God. Rather is it the manly, the courageous, the heroic thing to do.

MAN THE RELIGIOUS ANIMAL.

I would not essay to discourse upon the value of religion, how that, through the inspiration emanating from it and the soul renewal so characteristic of it, the world's progress is everywhere accelerated in direct proportion as religion is exalted. We all know the inward satisfaction of the religious life, the pure joy of the secret testimony within that we are God's children. Such a consciousness is ballast on the billow-tossed voyage of life, bringing with it, amid trials, amid hardships, amid tribulations, amid successes, amid reverses, a peace that passeth all understanding—a peace incapable of understanding, but in experience how blessed!

RELIGION AIDS PROGRESS.

Many otherwise laudable lives have a fatal weakness

here—they lack spiritual power, soul-force. There are men who give strict attention to business, who render whole-souled service in their vocation, and yet fall short of real greatness in achievement and enduring attainment in success, because their successes and achievements are self-centered. No self-centered life may be properly regarded as thoroughly successful. In order to reach the high-mark in living our attention to business and our whole-heartedness in service must be dedicated to God. The spiritual must control us, if we are to be truly human, for the best part of man is the spirit within him. Dedication to God means devotion to the interests of our fellow man, for no man can love God and hate his neighbor. It should be the purpose of our life to be attentive to our business, our vocation, fervent in the performance of every task confronting us, and dedicated, with every power of body, mind, and spirit to the service of God and fellow man. We should so live that through the daily performance of our vocational duties whole-heartedly, fervently, we may draw our fellows to Christ, the magnet He that never fails to transmit a new power into whosoever is touched therewith. The life that embraces as its basic principles such a trinity of virtuous aims, with conscientious adherence thereto, under God, is destined to come to real greatness and to a crown imperishable, incorruptible.

SOUL-FORCE IS LIFE'S REAL POWER.

CHAPTER TEN

THE USE OF TALENT

1 Timothy 4:14—"Neglect not the gift that is in thee."

A MESSAGE to young people on the threshold of life is always interesting. Such a message the great Apostle to the Gentiles gave in the words of our text. The young man to receive them was Timothy, brought up in a devout family and dedicated to a great work. You have come from similar home surroundings and are embarking upon what forebodes to be, what ought to be, a great work. The apostle's injunction is therefore apropos to you this morning as well as to Timothy in the first century of our era.

A THRESHOLD WORD.

"Neglect not the gift that is in thee"—words easily spoken, but words requiring great effort to fulfil. The Bible fails to record a single injunction to laziness, to slothfulness. We are commanded to remember the Sabbath day to keep it holy, but we are also enjoined to work six days and in them do all our work. It is as much a sin to waste the six work days of the week as it is to break

WORK, BUT NOT ALWAYS.

the Sabbath. Experience seems undoubtedly to show that those who do faithful work for six days will not need to use the seventh for any unchristian end. The man in college who cannot find time on Sunday to serve God, but must violate God's law by studying his lessons for Monday, is almost without exception the man who idles away most of his six days for legitimate work.

"Neglect not the gift that is in thee"—but how? There are two ways of not neglecting your gift. The first is the simpler and the easier—and the one most often resorted to. It consists in mere use, mere employment of our gift. A man inherits from his father a certain tract of land. He uses it to support himself and his family—a far more commendable thing this than to allow it to grow up in weeds and briars. A man has a natural gift in mechanics. He gets a place and goes to work, securing a livelihood. Another man's gift lies in public speech. He accordingly preaches and does some good, but not all he is capable of. There are gifts as various as there are men in number, and most men are inclined to use their individual gift—a most laudable inclination—but I declare unto you a more excellent way.

MERE USE OF TALENT NOT WORTHY OF THE MODERN MAN.

That more excellent way is to develop and use. No matter in what line your gift may lie, you should develop it and use it. I commend the man who uses his gift, but I commend him more who develops and uses his talent. That man who is incapable of developing his talent has his life cast in a small mold and deserves our sympathy, and we should rejoice that his kind are rapidly decreasing. I do not know that there need

ever be any more of his kind, in view of the vast opportunities of education in the reach of even the poorest. The door of opportunity, of development, is closed to no man to-day who is willing to pay the price of development. An increasing number of young people are knocking at the doors of our colleges, anxious to contribute in any honorable way possible toward defraying their expenses, and this is a hopeful sign of the times.* May their kind multiply! But worthy of all condemnation is the man who will not avail himself of the opportunity within his grasp for development. Develop your gift;—then use it —that is the proper meaning of Paul's injunction.

DEVELOP YOUR TALENT: THEN USE.

When we have developed our gift, we are much more capable of rendering efficient service in our vocation. The most successful men are those who develop their gift before using it practically. Statistics show that the vast majority of the most successful men of this age are college graduates and many of the other great ones have had some college training. Does education pay? Does development pay? Facts are eloquent in forcing an affirmative response. A man's earning capacity is multiplied many times by his developed talent and his chances of enduring success are immeasurably increased. The recognition accorded him—a goal that can be reached

AND THIS DEVELOPMENT PAYS GRANDLY.

* For a list of such men and women who have come to greatness, see a book by C. B. Riddle, "College Men Without Money." Thos. Y. Crowell Co., New York.

only through development—is an unearned increment that lends an ineffable flavor to living and renders life worth while. His developed talent properly used, will make a man a leader who would otherwise have been a follower all his days. How do the leaders of men differ from their fellows? Not so much in talent nor in its mere employment, but in the use of developed gifts. Energy is good, but it is better to use some of that energy to develop your talent for larger, more effective service.

But there are two methods of development—narrow and broad, short-sighted and far-sighted. Narrow development produces a narrow man. A narrow man is incapable of broad vision, of sympathy with life in the large, and what the world needs is intelligent sympathy along with most competent judgment. There is a tendency in our time to observe the infant from its birth to discover, if possible, the peculiar bent of its make-up and to turn every particle of its training in that direction. This tendency I deplore—it is making us deplorably and crassly materialistic and rendering us increasingly more incapable of producing anything great in the intellectual and spiritual sense. A nation's contribution to noumenal and spiritual conceptions constitutes its fund of greatness, not its wealth, not its pyramids, not its roads, not its skyscrapers, not its navies. The builders of the pyramids of Egypt and the road engineers of Rome are forgotten, but the discoverers of new ideals of life and thought and conduct, their contemporaries, are household words in every land to-day.

AVOID NARROW DEVELOPMENT: IT CRIPPLES.

Do not understand that I am condemning wealth. A country in which there is no wealth has never been able to leave a definite impress on the world. I believe in wealth. I believe it is the duty of some men to make money, to become rich. And I have no doubt that I now speak to some who will one day be millionaires, or who will miss their calling. I believe it is as much a sin for some people to be poor as for some others, who achieved their end by dishonest means, to be rich. Some are called to be rich, their gift lies that way, and they will be sinners against God's purpose for them, if they fail to become rich. But God has not called all to riches. I am inclined to think He likes poor folks better, since He made so many of them. And those who have the gift to make money need, not the narrow, but the broad, development, if they are to enjoy the fruits of their industry in life's eventide. Pity the rich man whose narrow application to money-making has made him a pauper in every other respect.

DON'T LIMIT LIFE'S JOYS TO MONEY-MAKING!

Nor would I be understood as opposing specialization. We need specialists, but we do not need narrow specialists. A successful physician said to me recently that he believed that medical specialists did a great deal of good, but often a great deal of harm. "But how do you explain that?" I asked. "Very easily," came the prompt response. "The specialist views every organ of the body from the standpoint of his specialty. He

DON'T BE A MUCK-RAKER—HAVE EDUCATIONAL PERSPECTIVE TO YOUR TRAINING.

frequently treats symptoms, and in getting his special organ in good shape will derange the system in many other parts. Frequently a deranged special organ has a deep-seated cause, which when removed will set the special organ all right again. In these cases specialism does harm." The harm is not in specialism, but in its narrowness. A man who knows only one thing cannot know it perfectly, because perfect knowledge takes the particular element's relations to other things into consideration. The narrow specialist cannot see the rose for its petals; nor the forest for its tree; nor the heavens for the stars. He is incapable of perspective, and no life, just as no picture, can be complete without perspective. The picture of the man with the muck-rake in Pilgrim's Progress is an apt portraiture of the man who can do only one thing, who knows only one thing. Know your specialty; be the best informed man in your line; be second to none in definite, accurate mastery of your vocation—but do not stop there, rather do not begin there.

The man who makes his specialty count for most is the man who arrives at the station of thorough mastery in his vocation through the road that touches life and knowledge in all their phases. He does not take the underground tunnel, but God's open country. Such a man is sympathetic, broad-minded, sees things in proportion, and is destined by conscientious performance and strict adherence to duty to rise to highest attainment in his special line. This brings us to the consideration of one of the most vital questions in life—what is the proper time to

DON'T TRY EDUCATIONAL SHORT-CUTS—THERE ARE NONE.

make special preparation for one's special work? Many think as soon as they can read and write, they should begin at once to specialize, and there are special schools which for the paltry consideration of the added dollars it will bring them stand ready to decoy unwitting youths into putting that belief into practice with them. They will promise glowing prospects for wealth-production after six months in their school. Everybody knows that six months is not time enough to develop a man into anything but—*a squash.* It takes time to make an oak, but a sapling can come forth in a brief summer. There are no short-cuts to life-preparation. God has ordained that the development of the higher orders of His creation should be slow, but mushrooms grow up over night. Not how long it will take me to get ready for my calling, but what does it require for me to become thoroughly proficient in it, should be uppermost in every young man's mind, in every young woman's mind. We are not designed so much to make a living as we are to live a life. The world does not owe me a living, but I owe the world to live a life worthy of my gifts, uplifting to my fellows, and so adequate in assisting in the world's progress and elevation.

Others feel that, when the high school course is completed, we are then ready for the special or technical school. They do not see any need for the college—the literary college, and regard the four years spent therein as wasted time. What a blunder! We need a foundation before we erect our house. To build the roof first would display gross ignorance of the builder's art. It is equally as

DON'T STAND THE EDUCATIONAL PYRAMID ON ITS APEX!

disastrous in life-preparation to begin with the end. The end of life-preparation is mastery of our specialty. To begin with it first is to stand a pyramid on its apex —it may stand poised in mid-air, an ungainly spectacle and quite different from its maker's design, but the chances are that it will topple over. The college furnishes that broad, thorough, stable foundation that is so fundamentally needful in order to keep our specialty from narrowing us and emptying us of all capacity for sympathetic communion with our fellows and from contributing our due proportion of service to the world's uplift. We need special and technical schools and must have them, but they do not propose to give a broad foundation to life and should not be sought till our college course, which undertakes this very thing, has been completed. It takes a long time to graduate from college and then spend three or four years in the special and technical schools, but the experience of all who have done it is so satisfactory that no sacrifice possible needful to this end should be begrudged by the young person who aims at the ripest fruitage to his life's endeavor. The special and technical school should follow the college and cannot be thought of by discriminating educators as capable of taking its place.

But where shall we lay our foundation? What sort of college shall we choose? A state college? A privately endowed or owned institution? Or a Christian college? To raise this question is to answer it. Why have you chosen a Christian college rather than some other college? It is because you value Christian character above intellectuality and consider it the most priceless possession in the world. State institutions

cannot emphasize the religious life. The state and the Church are to be kept forever separate in this country. Privately endowed or privately owned institutions are not necessarily irreligious, but they frequently are, and many are fast becoming sporting resorts where habits of lavishness and high-living are inculcated or at least imbibed. But the college, which is thoroughly Christian though free from all sectarianism, the college where every possible effort is put forth to create a wholesome, heathful, inspiring Christian atmosphere, is certainly the proper scene for the unfolding into flower and the ripening into fruit of Christian character. The spirit of the college you attend in the formative period of life, wherein decisions affecting the attitude toward the things of the spirit are unconsciously arrived at, cannot but have a tremendous influence in shaping your life's ideals and principles. The atmosphere of the genuinely Christian college has saved to the world, to the Church, and to himself many a promising youth, who under different environment would have gone down in dissipation to an untimely death. Your state college should be for those who are maturely developed in character, for those whose standards of conduct are so determined that looseness in moral life, laxness in Christian living, and insidious temptations of every kind can exert no compelling attraction for them. We run too large a risk, an irreparable risk too, in seeking our foundational development, while yet immature, in any other than a distinctly Christian environment.

CHOOSE CAREFULLY THE PLACE OF YOUR TALENT-DEVELOPMENT.

What shall we do with our developed gift? To what purpose shall we make it subservient? Is it ours, to do as we please with it? Or do our fellow men have an interest or a residuary right in it? There are those who regard their gift as their personal property. They use it to advance their own interests: nay, they use it to thwart the progress of their fellows. The world would be better off without such men. They are an insult to humankind. Jacob-like, they would even in their prayers make a bargain with God. They do right because the law requires them to, and if there is any way to violate the spirit of the law by taking refuge in its letter, or if it will cost less to violate it than the profit accruing from its violation will yield, they are ready, anxious, keen-scented to violate it. They keep lawyers, as honorable as they are, to teach them how to do wrong without incurring the penalties of such wrong-doing. They regard their fellow man as the legitimate object of their prey and the public exchequer as a private dispensary to be looted at will. The proper place for such men is the penitentiary and the advent of college-trained men of Christian character into public life will place them there or lead to their abandonment of these nefarious practices.

WHOSE ARE OUR TALENTS?

Other men take the entirely opposite view of their proprietary right in their gift and the fruits of it. They do not regard themselves as proprietors at all, but as trustees. Their fellow men are, as they see it, the rightful owners of their gift and of its fruitage. They regard themselves as entitled to the income of the

exercise of their gift sufficient to maintain themselves in comfort, but beyond this their right ceases. This was Christ's view of His life on earth—it was to benefit His fellow men. It is the view of His followers to-day. Here is a man who can make money. He lives in comfort, gives employment to many, accumulates property, provides for his family, gives liberally to every cause, and uses his wealth to advance the Kingdom among men. A farmer, a doctor, a lawyer, a mechanic, a teacher, a minister, all do likewise. The Kingdom flourishes. Their souls also flourish. It is a benediction to be in their presence. The very atmosphere they breathe lends inspiration to others. The Christian graces have their completest representation in a life like this and Christian education, through its richest product, Christian character, contributes powerfully to this sort of life. Herein are Christian colleges justified and herein do they render service most effectual and enduring.

WE ARE TRUSTEES, NOT PROPRIETORS, OF OUR TALENTS.

But what should be my attitude toward the gifts of others? It should not be that of the egotist. I should not regard my gift as the greatest gift in the world and consider all other gifts as inferior to it. Nor should I be jealous of my fellow man's gift. If he is more gifted than I, if he has developed his gift more completely than I have developed mine, if he has used his gift after development to greater and better advantage than I have used

CULTIVATE APPRECIATION OF OTHERS' TALENTS—IT'S YOUR DUTY.

mine, that is no reason why he should incur my enmity, but rather does it entitle him to my praise, and if I live by the golden rule he will have it. Our attitude toward the gifts of others should be that of sympathetic co-operation and sincere appreciation. We are members one of another and our interests throughout are identical. Our gifts are ours by virtue of the generous bounty of the same Father, and as brothers and sisters in the great household of God we should live harmoniously, sympathetically, helpfully, and appreciatively with reference to each other's gifts, remembering that we are all one body in Christ, but members in particular.

A concluding thought full of comfort is the consideration that every man has at least two gifts—the one earthly, the other heavenly—the one secular, the other spiritual. God has given us a gift, a talent, whereby we may secure for ourselves the means of subsistence and perhaps of independence. We have seen how we should develop and use this gift not selfishly wholly, but altruistically, for the uplift of life and ideals round-about us. God has also given us a spiritual gift and this too should be developed and used. This gift is as much more important than our earthly gift as Heaven is more important than earth. He who neglects his earthly gift is a sluggard—but he who neglects his spiritual gift is a fool. Pity him. The greatest man of all, the most successful man of all, is the man who makes his earthly gift contribute to the development of his spiritual gift also. What doth it profit a man, asked

BUT OUR SOUL TALENT IS OUR BEST TALENT—CULTIVATE IT!

the Lord Jesus, to gain the whole world and lose his own soul? The wise man will gain the world and gain it in such way that it will contribute to his growth in soul-power, his enlargement in spiritual force.

CHAPTER ELEVEN

THE CONTRIBUTIONS OF COLLEGE LIFE

Joshua 3: 4—"Ye have not passed this way heretofore."

THE class of 1914 has attained a worthy ambition, an ambition first entertained four years ago and wrought out in anxious joy and sweet fellowship during the intervening days and months. To-day each member of this class enters upon a new responsibility amid strange surroundings, but he enters upon it as one of a marked and favored section of our people, looked to by all with large expectation of great service—an expectation resting on a sure foundation. One of each six hundred of our population enters college: one in about twenty-five hundred graduates from college. If college education means anything, the fortunate men and women who have achieved it certainly have a tremendous lead in the race of life.

THE PECULIAR POSITION OF THE COLLEGE MAN.

And we know from experience that they do have this advantage and that they hold it. The few great men, who, like Lincoln, mount to greatness without college education, by their very fewness, establish beyond doubt the universality of the principle. Their examples can inspire us to do our best, but we cannot

afford to emulate their lack of education because we cannot be sure we are as richly endowed as they, and, if we were sure of it, education would help us to achieve greater things and good judgment would suggest that we avail ourselves of it. When we consider that the outstanding great names of American history, past and present, represent the colleges of the land either as full graduates or as those who dropped out, we begin to understand the real meaning of the commencement occasion and to appreciate why the people generally take such deep concern in it. They know and so do we that the college graduates are the destined leaders of the nation and that our country's hope centers in them. The college graduates hold in their hands the key of our future national prosperity and to them our eyes anxiously turn with hope and confidence.

LARGE EXPECTATIONS RIGHTLY CENTER IN HIM.

But why? What does the college curriculum do for a man that his chances of leadership and usefulness are so enormously multiplied? Is he not the same man at the termination of the course as at the beginning? If not, what has produced the difference, for he looks much the same? This is an engaging theme, one that has been discussed on many occasions, and with much disagreement among the doctors. The best that can be done under such circumstances is to give expression to one's own faith, based on experience and observation. Judged by this norm, the college course fits a man for leadership

WHAT COLLEGE SHOULD DO FOR A MAN.

in life's work by giving his life perspective, by enlarging the horizon of his vision, by cultivating proper habits of work and thought, by revealing correct notions of God and things divine, the whole resulting in that finest of noble developments—Christian character.

We have the same need for perspective in life as in art—for life is art, art in its highest, holiest form. The Egyptian educational system did not yield this exquisite product, else Moses had not made such a failure of his first effort to help his enslaved brethren. The forty years spent in the land of Midian corrected the defect and he became in consequence the greatest law-giver of history. The college curriculum is made up of languages, sciences, mathematics, history, and philosophy, and these coloring the life by imperceptible gradations yield a perspective that gives a beautiful symmetry and sanity to every act or judgment. We may not be able to detect the manner in which the result is achieved, but its achievement we cannot doubt. In the study of languages and literature, the college man not only comes in contact with noble thoughts couched in powerful phrase, but he lives life under all the conditions that try men's souls. His experience is thus many times enlarged and he is given a scale by which to weigh the consequences of any proposed line of conduct or system of human uplift. Sciences of the natural order not only bring him face to face with the facts of the visible creation, but with the invisible Creator of the world and enable him to think God's thoughts after Him. The man who studies natural science under a

A FINE SENSE OF LIFE'S PERSPECTIVE GIVEN.

proper teacher and does not become more devout of heart and consecrated of life must be dull and unresponsive indeed. Sciences of the social order introduce him to all the experimentations of the race in its long, hard struggle for justice and righteousness and peace in political life and equip him with the most reliable weapons of successful warfare against quack political nostrums and the social panaceas so plentifully proposed by demagogues and charlatans and by which noble-hearted men with less clarified perspective are easily lured into hurtful schemes of political and social chicanery. Mathematics train him to exactness of thinking and to look for definite results from composition of definite forces. The man who knows his geometry and calculus will not be easily misled in any crisis, however trying it may be. History has shown him the passions of men in all relationships and enabled him to forecast the future in terms of the past. Philosophy has opened up to him the entrancing vistas of men's hopes, and he who has strolled through its glimmering labyrinth cannot be other than a nobler man for his experience. The college curriculum therefore is seen to be a sane attempt, largely successful in thousands of cases, to bring the experience of the world's past to bear with all its lessons of uplift and caution upon the college student's present, so as to give him a firm grasp on life in its noblest aspects and to restrain him from being swept along in the current of every silly scheme for the cure of its ills—what we may with all justice describe as a true perspective for life and its duties.

Such a perspective is good, is necessary, but without vision it is powerless to result in noble achievement.

We need men in these times who not only have a proper perspective of life, but who have equally a clarified vision of the work that needs to be done in the world around us. We have not achieved the millennium yet, and we shall never achieve it till college men get the vision of their full privilege in working for its ushering in and of their joyous duty to measure up adequately to their privilege. Surely a man cannot study the noble literature of the world without getting a vision of a work to be done. Nor can he delve into the mysteries of God's universe as they are embodied in the great natural sciences without feeling forces pulling at his heart to lend a helping hand toward the accomplishment of the world's redemption. And the methods by which it is to be wrought out—surely social science and history and mathematics and philosophy will point them out to him. That college men do get this vision is abundantly evidenced by the ameliorative work for human betterment they are always devotedly engaged in. They have led every real reform and have given life itself for the uplift of their fellows. It is true that not all college men get this vision, but enough of them get it to insure the world's progress and to justify the friends of colleges in their sacrifices for them, and charity would compel us to judge the college and its work by its best product and not altogether by its failure, and especially so when the best work is so greatly in the ascendency. Many a man has been lifted out of narrowness and bigotry and selfishness by the liberalizing power of the college curriculum and given



such a vision of duty that he became a benefactor of his race. There is no room for petty selfishness in the face of the vision of human need as the college course lays it bare and points the way to its satisfaction at the hands of men prepared to render efficient service.

The college curriculum also fits for large place in life by equipping those who honestly pursue it with correct habits of work and thought. A man may be as wise as Solomon and yet make of life a bungle, because he does not know how to work at a thing consecutively, systematically, unrelentingly. The insistence of the college that students do consecutive and systematic work from day to day makes powerfully for the development of proper habits. The college regulations, inconvenient at times, are the very finest seminaries of conduct. Men who do the world's work must learn sooner or later to respect and reverence authority and to be punctual in the discharge of every duty, whether it is pleasant or not. Students in college should purposely seek some course that is hard and unpleasant for them—it yields the very best sort of discipline of the will. The work of the work-a-day world is not all sugar-coated, and, if the college course is, it is in that respect not a complete preparation for life. Herein lies a weakness of our modern elective system, if it encourages men to elect only those courses that are agreeable because of their agreeableness. I know that many philosophers and educationists will not agree with this position, but experience teaches that he who can do the things he would rather not do is the man who will one day wake

ALONG WITH CORRECT HABITS OF WORK AND THOUGHT.

up to find himself famous. It is no accident that Paul's exhortation to "endure hardness" was given to a young man, and college men who refuse to "endure hardness" in their college days will be second vice-presidents or third assistant-secretaries in the counsels of mankind when their days of preparation are passed. Nor does the world have use in any large way for the unpunctual man. He cannot be relied on and reliance is necessary in every department of human endeavor. Nor will it make any difference that the lack of punctuality is due to poor health. The world will sympathize with the sick man, but it cannot promote him: its work must be done. Let college men everywhere consider that the habits of faithful work, of punctual discharge of every duty, of whole-hearted attention to disagreeable tasks, of joyous submission to the powers that be, will follow them into life and will prove assets of inestimable value in its working capital. And let every college man who treats these considerations lightly, thinking he will correct them when he has graduated, grimly acknowledge that he cannot lay these habits aside, but that they will be the warp and woof of his character and the fetters of his bondage to mediocrity. The man who graduates without the cultivation of correct habits of work and thought, without the acquisition of the best methods of grasping the problems of life, does so because he sets himself against them and not because of any incapacity on the part of the college to give him these needful elements of life equipment.

But men may have a noble perspective of life, an entrancing vision of its needs, correct methods of work and thought, and yet be disqualified to lead the world to righteousness, or even to assist in redeeming man-

kind, because their hearts are wrong. It is the duty of the college curriculum to give a man correct notions of God and an abiding interest in the spiritual life. It is impossible to go through college and not get some sort of notion of God, but that notion should be correct and not distorted. The college that fails in this respect has failed beyond redemption,—not that it is to be sectarian, not that, but that it is unworthy of confidence and undeserving of support if it does not do its best to make plain the place in human life and society of the Kingdom of God and the individual's duty to love and serve Him. It is said that there are colleges in this Christian land from which a man can graduate with no more conception of the true God than if he had been educated in a pagan country.* This is a deplorable condition and one that strikes at the heart of education. It must be remedied and it will be, because the American people will see to it that such abuse of education is not tolerated. We live in times when free-thought, infidelity, and skepticism are tolerated in the public school system, but when Christianity cannot be. It is a perilous condition, but the day of redemption is at hand. The cry is rising up from every quarter and the popular voice shall be heard and heeded. Church and state are not to unite again, but

BUT GOD MUST BE ENTHRONED IN THE HEART.

* Dr. W. O. Thompson, President of Ohio State University, says: "The atmosphere in which a boy is educated counts for much. I am in no way untrue to state institutions when I say that in our day a boy might become a bachelor or a master in almost any one of the best of them and be as ignorant of the Bible, the moral and spiritual truth which it represents and the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country."

our educational system shall not be deprived of its heart's blood by eliminating therefrom the great central fact of human history and progress—the God that makes it possible. We have learned that "knowledge puffeth up." Strange that we had not already known it. We are learning that there is no good education, except education in goodness, and that there can be no right training except it be training in righteousness, and that apart from God neither goodness nor righteousness is possible. The folly of allowing children to read in their school-books the moral maxims of Marcus Aurelius and Epictetus and Confucius and Mohammed, and of excluding therefrom Paul's pæan to love and the Sermon on the Mount! The folly of it! May God graciously pardon us and may He help us to understand that knowledge is power, but that it is power for harm rather than for good, unless His spirit shall control it to good and righteous ends!

So far we have considered what the college should do for its students. Our investigation has made clear the tremendous import of college education and indicated how those who happily possess themselves of it are qualified for posts of leadership in the world. But our inquiry shall not be complete until we have inverted it and asked what college men can do for the curriculum and for the college that is to make the curriculum effective in their own and other lives. For be it remembered that a college course is not simply a matter of books and courses of study: it is this, but it is all the more a product of life, of the interaction of life on life, of

STUDENTS ALSO MAKE CONTRIBUTION TO THEIR COLLEGE.

spirit on spirit. There is no college but has its spirit and that spirit is as powerful a force molding character, determining ideals, equipping for life as the mastery of the curriculum. It is a composite product and every person in the college community contributes toward its making. There is no student but has his part in it, be it of uplift, or down-pull. There is no method of preventing his contribution to it save that of eliminating him—a painful necessity in some cases, but the door of opportunity to those left behind—the opportunity of living in an unvitiated atmosphere and of adding to its exhilarating qualities day by day. The graduates of a college are remembered most gratefully, not because of their scholarship attainments, their forensic conquests, their athletic victories, their liberal gifts to Alma Mater—all these are good, all of them are necessary, but the chiefest thing for which each individual graduate is most gratefully remembered is the contribution of his four years to the spirit of his college, that indefinable atmosphere that like the halo of a beautiful sunset emanates from his life and becomes a part forever of the institution that travailed at his intellectual birth. What a privilege! It is not of earth, but of heaven, not of mortality, but of immortality, to have part in the generation of a force like that, a force that shall influence those that come after us for right living and for God.

This high privilege, this noble opportunity to help fashion the leaders of men, comes to every college man, to every college woman—but once. We have only one college course to run, and when it is run and our diploma is joyfully, proudly placed in our hands, it shall be said of us not only that we have not passed this

way before, but also that we shall not pass this way again. Our commencement day is a real commencement. From it we go out to take our places in the arena of the life for which our college days in a peculiar sense have been a prophetic preparation. The future shall test our manhood, our womanhood, our resistance power, our initiative, our hopes. We shall need all that an ideal college course can justly yield us in the fierce onslaught of life. Others will take our places in chapel, on the campus, in the dormitories, in the lecture halls, but we will not be forgotten in the sacred halls of Alma Mater. We cannot be there forgotten because our best life's product will be in the spirit we left behind us to fashion and mold and uplift other lives, when we passed out to sterner realities, but with sweet and precious memories.

THE SPIRIT OF EDUCATION IS IN THEIR HANDS.

CHAPTER TWELVE

ACHIEVING MANHOOD'S GOAL

Joshua 1:8—"Then thou shalt have good success."

SO much is said about success in our day that it has become fashionable in some places to berate it. It is pointed out for instance that success, as commonly understood, is materialistic, many persons spelling it $ucce$$ as if the only aim of life were to amass great wealth. Far be it from me to depreciate wealth, even great wealth; we must have men of vast fortune and colleges certainly cannot exist without them, but let us not consider that dollars make a man or constitute the value of his life. The success which teaches that they do is unworthy of serious consideration and ought not even to be here suggested and would not be but for the fact that in some quarters such a veritable gospel of mammon is proclaimed as the whole duty of man.*

NOT SUCCESS, BUT GOOD SUCCESS.

* For example, Russell H. Conwell's (in)famous lecture "Acres of Diamonds," respecting which a great religious editor writes:

"Dr. Conwell's argument was this—that a man's worth is ever and always measured by the dollars he has made and saved. May the angels defend us! Was Lord Christ measured by the dollars He saved? Was Paul? Was Martin Luther? Was Jonathan Edwards? Was John Wesley? These men lived humbly, wrought faithfully, blessed humanity, and benefited all mankind. Yet mankind estimated them to be worth less than ten thousand dollars, and by Dr. Conwell's own statement, the world paid them their full worth, and since they were not worth more in money they should have been run out of their

Others oppose success as selfish and therefore hostile to the Christian ideal of noble manhood. Certain apostles of modern success certainly write and act as if success and self-aggrandizement were synonyms, from which type of man may a kind Providence deliver us! Still others regret the wild clamor for success that is the chief characteristic of our time as being immoral or at least unmoral. A man, they allege, may purpose in his heart to murder his neighbor and carrying out his purpose becomes a success. They object, and rightly, to the glorification of a cause like that. In this connection it should be pointed out also that the word success occurs only once in the King James Version of the Bible and then it is qualified by the adjective good —*good* success, *good success,* that is what Joshua promised the Israelites if they should obey the Lord. Their entire history and the world's history unto this good hour is a perpetual illustration that Joshua was right.

I would not then encourage any college man or woman on the eve of graduation to strive for success, but for good success. We owe it to our day and generation to succeed? No, not to succeed, but to succeed well, to achieve good success, which without hesitation we may define as manhood's life-goal. One other matter seems to demand consideration here—the matter of ambition. We frequently hear it said of a man that he is ambitious. No man should feel complimented to have

AND AMBITION FOR THE BEST GIFTS.

town. Ah, me! If this is not the gospel of mammon, we have never heard it. And yet he said he had delivered this same lecture ten thousand times, and the people listened—and said it was great. If that was great, it was the greatness of eloquence in preaching the gospel of mammon."—*Dr. J. O. Atkinson, in The Christian Sun.*

that adjective attached to his name or used as describing him. Neither this word nor the noun from which it is derived can be found in the Authorized Version of the Bible. It is a selfish motive and the Bible is set against selfishness. Ambition is ruthless, unless it is Christian in its aim. That suggests that there is a kind of ambition which is Christian. It is enjoined upon us in 1 Corinthians 12:31, where we are encouraged to "covet earnestly the best gifts." Here the verb translated "covet earnestly" means "be ambitious for." That is the kind of ambition we need. But the sacred writer was shy even of it. He felt that it, too, might be selfish, uncharitable, unchristian, and so he adds later in the same verse, "and yet show I unto you a more excellent way," following which comes that exquisite passage, the pæan to love, in which Paul shows that the possession of even the noblest Christian graces or gifts in supreme degree is of no profit to a man unless he is imbued with the essence of all true spirituality, love for his fellows and for God.

And permit me to state at this point that the attainment of good success, the realization of the ambition for the best gifts tempered with love, does not rest on extraneous conditions. The social position of one's parents is no assurance that one will achieve it. Inherited wealth or influential friends will not materially assist in that direction. The secret of that achievement lies within each individual. The fact that you have a college degree will not guarantee to you real usefulness or greatness. Many with diplomas have fallen far short of this mark.

THE ATTAINMENT OF THESE NOT DEPENDENT ON EXTRANEOUS CONDITIONS.

Many without diplomas have reached it. We should never lose sight of the fact, however, that college training does wonderfully assist in that direction. The statistics are eloquent and convincing touching this matter. The most reliable figures for the determination of the value of college education, perhaps, are those given in "Appleton's Cyclopedia of American Biography." Its six volumes give the life records of the most eminent Americans to date, 15,142 in all. Of these, 5,326 were college graduates. It is estimated that up to the publication of this encyclopedia not more than 200,000 persons had been graduated from American colleges. This means that one in forty of them achieved permanent greatness. During this same time not less than 100,000,000 persons * have lived and died in America. Of these, ten thousand achieved lasting renown, or one in ten thousand. What does this suggest? This—that college education multiplies a man's chance of achieving real greatness just two hundred and fifty fold. I congratulate any man who has been given this splendid boon or who has purchased it for himself, and then I would have him remember that thirty-nine out of every forty so blessed will fail to achieve the best success. His college education, I would remind him, is his opportunity and his challenge, but it does not guarantee him a through ticket with Pullman and dining-car accommodations to the grand central depot of manhood's goal for life—good success. He must reach that station through his own efforts.

Each man is the architect of his own fortune. His own efforts must yield him life's good success and bring him to manhood's goal of achievement. He is his own

* "The American College." Thwing. Platt and Peck, New York.

fate. Let no man fault his circumstances or his friends for his failure in life. If he is a sane man and will direct his energies toward the acquisition of the elements of true success, he can assuredly mount the ladder of greatness, rung by rung, and no man can, no man will, desire, to hinder or impede his upward progress. But what does it mean to be sane? Does it mean to have a sound mind? That is a part only of complete sanity, a vital part, but only a part at best. Sanity in its relation to life-achievement means a man's harmonious development throughout all his faculties. His head must be sound and his mental faculties keen and alert. His appetites must be made serviceable to his life-purpose and not his life their slave. His heart must be right and in its right place. If his head gets where his heart ought to be, he will be cold and hard and too stern to render best service to his fellows. If his heart gets into his head, he will be a crank, a fanatic, an emotional animal, capable of great feeling, but not a real man. If his appetites climb into his head or his heart, he will immediately become a beast. Brains, appetites, emotions—all of them are needful in the well-proportioned man, but all of them must be sane, kept in their proper place and relationship to each other. It is true that geniuses, supermen, sprint through the arena of life, defying every canon of normal manhood and leaving behind them a trail of greatness. But it is also true that geniuses are totally unaware of their genius, that they are very uncomfortable men to live with, that their life is usually a constant martyrdom, their

THEIR ACQUISITION REQUIRES SANITY THROUGHOUT.

funerals being sparsely attended and their claim to greatness acknowledged only by a later generation than their own. Some one has said that genius is a species of insanity, whose only asylum is the grave. Be that as it may, the man who really serves his time is the man of complete sanity, of splendid symmetry of life.

Another characteristic of these servants of mankind is their healthfulness. Their bodies are vigorous and sound. No college has the right to graduate an unsound man physically. That is why colleges insist so strongly upon physical culture, daily exercise, athletics, and the gymnasium as the complement of the class room, the library, and the laboratory. When we know enough about the laws of physical development, we will be able to produce men of sound body without exception in our colleges. How different this conception is from that of the ancient world! One of the authorities * on medicine in antiquity urged that there would have been no need for his science, if education had never afflicted men. How comforting to the unstudious mind! But how untrue! Also in recent years parents have sent their delicate children to college so as to enable them to make an easy living! What folly! But there is a germ of justification for such decision in that college life tends to build up the physical health. There is certainly no vestige of ground for thinking that education enables

WITH COMPLETENESS, HEALTHFULNESS, AND WHOLENESS.

* Primoque medendi scientia sapientiæ pars habebatur, ut et morborum curatio et rerum naturæ contemplatio sub eisdem auctoribus nata sit, *scilicet iis hanc maxime requirentibus, qui corporum suorum robora quieta cogitatione, nocturnaque vigilia minuerant.—Festus, De Medic., I Prooem.*

a man to secure an easy place in life. He who lives by his wits must pay a higher price for his existence than he who lives by the trades or by artisanship. But the healthfulness for which we are now pleading is more than a sound, vigorous body. It is more than is included in Juvenal's fine phrase *"mens sana in corpore sano."* It is rather a quality, a texture of life, a wholeness difficult to analyze, but capable of ready detection and that never fails to receive sincere appreciation. The man who has it is intensely human, yet grandly humane; reserved, yet affable; progressive, yet conservative; simple, yet learned; devout, companionable, energetic, high in his hopes, noble in his aspirations, whole, clear-ringing in his response to every duty and privilege of life, vigorous, manly, healthful, and if there be any other virtue, it is briefly comprehended in him. Such healthfulness, such wholeness, such manhood, can but lead to the achievement of life's highest ends, if coupled with the elements of true success.

What are these elements? They are varied and oftentimes temperamental. The good success is not to be achieved by following rules of conduct, but by nobly living our life. Yet there are certain elements that may be said to be constant in its attainment, being compounded in various degrees with other variables, but yet present in some measure in every truly successful career—earmarks these of the life worth while, so to speak. Of these we may briefly treat.

COUPLED WITH THE ELEMENTS OF TRUE SUCCESS.

And first among these constant elements I would place fidelity to one's calling. I care not what a

man's vocation is. I care greatly that he shall be faithful to it. The rolling stone gathers no moss. The unstable man is a weakling. The greatest care and prayerfulness should be employed in choosing the life's work, but when the choice has been made, a man should be as faithful to it as to the wife of his heart and home. There must be neither variableness nor shadow of turning in his devotion to his duty. I know there are men who make mistakes in their choice. It is their duty to change, but, if God be consulted in the choice, no mistake need occur. No man can afford to enter upon a life-work unless he is sure of the divine approval. When he has that, no hardship, no difficulty, can deter him from the pathway of his choice. Keep your eye on the faithful man. Verily shall he stand before princes, for he himself shall be a prince. The men who have excelled in the annals of achievement have been of this type. The men who are to-day startling the world by the brilliancy of their accomplishments are of this same character. Now it is a Taylor or a Brandeis teaching us out of years of obscure study the value of scientific management. Now it is a Ben Lindsey emerging from Denver's Juvenile Court into world-prominence because a lifetime has been devoted to a vital problem. Now it is a Burbank creating new varieties of fruits and carpeting the desert with vegetation and greenness through long lapses of patient investigation and devotion to a single ideal. Now it is a Carnegie excelling in steel, or a Rockefeller masterful in oil, or a Marconi conquering the air, or a Higginson talking across a continent—all

AMONG WHICH WE NAME FIRST— FIDELITY TO THE LIFE-WORK.

of them faithful to their life-work and blessing the world because of their devotion and fidelity. Without faith in your work and faithfulness to it you can do nothing but exist; you cannot achieve.

Great men always do more than their strict obligation requires. They have never considered whether the thing requiring to be done came under their contract. They have merely asked, Can I do it? And then they did it. They fill their place full. They fill it till it runs over all-around, and then when a promotion is to be handed out and it is tendered them, they are surprised to have been thought of as worthy of such consideration. They are too busy with their work to think of the reward or remuneration that is to come to them. They literally wake up to find themselves promoted without any conscious effort in that direction. Let us learn from them the eternal truth of the matter—that the success worth having comes as a by-product, that a man should not work with his thought fixed on the goal of his ambition any more than with his eyes fastened on the clock or with his ears erect for the whistle. We are to be not time-servers, nor success-cravers, nor promotion-seekers, but joy-workers, serving with cheerfulness and doing with gladness whatever our hands find to do. Such service will be its own reward, but its re-reward will be promotion, good success, all the more valuable and joyous because it comes as a benediction to the conscientious, devoted worker. It is with achieving real success as with gaining an entrance to heaven: the reward should be swallowed up in the joy of service. He is a

JOINED WITH SUCH DEVOTION TO DUTY AS TO FORGET LIFE'S REWARDS.

poor sort of Christian who regards religion as a fire-escape from hell and he is a poor sort of man whose service is rendered with Saturday's pay-envelope or check as the chief incentive of his effort. The way to get the good success that enriches the life of all is to forget it in joyous performance of every duty that presents itself.

Another element entering into the career of the world's truly great men is their catholicity of interest and taste. This may seem to be at first glance inconsistent with their fidelity to their chosen work, but a closer consideration will reveal that the one is as necessary as the other to major men. Let a man be faithful to his duty. Let him leave no stone unturned to make himself master in his chosen realm. But let him remember that a sitting hen never grows fat. Let him not be so narrow in his outlook on life that he becomes incapable of achieving the maximum of greatness to which his gifts may entitle him. Let him remember that great men are broad men and that ruts in any line always impede travel. Let him select an avocation or avocations, as he may prefer. Let him have at least one strong line on the side to which he may devote the leisure that he must take from his regular work. It frequently happens that the life's real achievement is wrought out in this margin of time—the time which most men fritter away in idleness or frivolity, attending theaters and clubs and games. It was so in John Stuart Mill's case, who in his leisure hours after his day's work was done, as the drafter of telegrams for the Government Foreign

AND YET WITH TIME FOR OTHER INTERESTS.

Office, devoted himself to logic, ethics, and political economy. It was so in Charles Lamb's case, who devoted his margin of time, when the day's work as an under-secretary in the Civil Service of the English Government was completed with the fidelity and exactness for which he was famous, first to an afflicted sister and then, when her ravings were quieted, to the production of the Essays of Elia and his other matchless tales. It was so in Edmund Clarence Stedman's case, who when his laborious duties as banker were over, gave himself to literary criticism, producing the Victorian Poets—the monument more enduring than bronze by which posterity will gratefully remember him. It will perhaps prove to be so in Gladstone's case, whose chiefest contribution to his day, it seems to me, was not his statesmanship nor his classical scholarship, but his blessed book, wrought out in the hard-earned hours of his leisure, a book destined to steady the Ship of Zion in her onward voyage and to comfort many an anxious passenger on board, that book of splendid title, The Impregnable Rock of Holy Scripture—the despair of carping critics and blatant infidels the world around. But whether your avocation be to you the avenue of your life's supreme achievement or not, you should by all means have an avocation. It will relieve the hard, dull tedium of your daily work. It will sweeten life. It will return you to your duties fresh and renewed in spirit and energy for greater faithfulness. It will make you sympathetic and companionable—two elements without which life is poor indeed. Blessed is the man that has a hobby in life. Blessed is the man that has some strong interest pursued aside from the dull, deadening routine of his vocational duties. Happy is he,

for so shall he be able to render most efficient service when he returns from its pursuit to the regular round of daily tasks and obligations. Happiest is he who has found this vocation, this hobby, in spiritual ministration to his fellows. The joy, the satisfaction, the unearned increment, the ever increasing returns of this delightful service! The avocation is undoubtedly a positive factor in yielding the largest results in vocational pursuits. We cannot work always at one thing, but change of work enables us to achieve more in our one thing than if we had labored at it unrelentingly. Lives of great men all teach this splendid truth.

Good-fellowship, too, is one of the characteristic assets of the men who excel in life. Good-fellowship—rubies and precious stones and diamonds are not to be compared to her. Good-fellowship is more than agreeableness, more than ability as a good mixer, more than cleverness. These are its veneer. These are skin deep. But good-fellowship cannot be put on and so it cannot rub off. It is a soul quality; it enters into man's texture throughout; it is the unmistakable evidence of true gentility and humanity. A gentleman is so not because of polished manners. He has polished manners because he is a gentleman. A man is possessed of good-fellowship not because he is agreeable and companionable and affable and sympathetic. He exhibits all these splendid qualities, the enrichment of life, because he is possessed of good-fellowship. Good-fellowship always considers the other man's view-point and respects him as a fellow being and his opinion as sincere. When he is called

AND AN ABUNDANT SEASONING OF GOOD-FELLOWSHIP.

upon to expose littleness, he does it in a big way. His exposure is so considerate that his opponents honor him. He states the truth without venom, without sarcasm, with such respect for others' prejudices, with such moderation and tenderness, that his very manner, the outcropping of his good-fellowship, lends weight and power to his argument. The manner in which a thing is said or done or gone at makes all the difference in the world. The secret of the leadership of men is here exposed. It is sometimes called tact, sometimes resourcefulness, sometimes diplomacy. These are all reflections only of the soul's texture within, exhalations of the breath of the spirit's deep-seated inward good-fellowship. Lack of this sterling quality may bring the greatest talents to ineffectualness. It was so of Gladstone's great compeer, Robert Lowe, the Viscount of Sherbrooke, who died in 1892 unhonored, unwept, unsung. Yet he was once universally conceded to be the great premier's equal in oratorical power, his superior in intellectual grasp and acumen. His venom, his bitterness, his sarcasm, his inability to appreciate his opponent's sincerity, his bluntness in debate, in a word, his lack of good-fellowship relegated him to obscurity and a great light went out into the night of oblivion. He is seen as in a mirror in an incident as oral examiner at Oxford. To the question: "How are things going?" he is reputed to have replied: "Oh, fine; five men have failed already and the sixth is quite shaky." Splendid ability thus rendered nugatory because of unfriendliness in the man's make-up! Cultivate friendliness, therefore; seek for good-fellowship. If it is a native endowment, give thanks and go forward. If it is not, pray and labor till the new birth

into good-fellowship comes, as come it will, because without it your life will be an iceberg in its stateliness, chilling all around you, rather than the leaping, laughing, rollicksome fountain, giving life and joy and gladness to every one who shall be so fortunate as to come under your influence.

Finally, these men had deep and vital interest in the spiritual life. Nothing so makes little men big ones, nothing so transforms pigmies into giants, as relating them to the Kingdom of God. Peter would have ever remained a vulgar, swearing fisherman and Matthew a cringing tax-collector and Paul a bigoted Pharisee but for the quickening touch of Jesus Christ. When He had come into their lives, Peter was able to preach his pentecostal sermon and Matthew to write his matchless biography and Paul to plant the Church of God firmly in the great centers of the world's population and to defend the gospel against the intellectual and religious leaders of his day. Wonderful transformations! And yet these transformations are being wrought every day in every land. Now as always God exalts those who humbly seek Him and blesses them with every good thing, bringing them to honor and greatness among their fellows. Great is our God and greatly to be praised: His ways are past finding out. But there can be no doubt that He makes those great who trust Him most and do His will most faithfully. God cannot permit those who oppose Him to achieve lasting greatness. They are remembered only to be execrated. Of the 15,142 great Americans spoken of above, those who were not devout

THE WHOLE CROWNED WITH SPIRITUAL POWER.

Christians can be counted almost on the fingers of the hand. Even those few are destined to decrease as men have time to arrive at a clear estimate and correct valuation of their lives. Consider the men of paramount influence in American life and thought to-day. How many of them are open opponents of the Church? Only one, and even he is relenting, having recently declared that world-peace, the dream of his life, can be accomplished only through the power of the Christian Church. Splendid thought! God cannot be God and permit infidels and skeptics and atheists and agnostics to come to permanent greatness. The things of the Kingdom are the vital things in life. Those who advance them are mankind's benefactors. Those who retard them are their enemies. But aside from any consideration as to greatness and its dependence upon man's spiritual relationships, the Christian life is a thing of such beauty, such charm, such sweetness that no man can afford to be without it. He cannot be a complete man and leave his spiritual nature undeveloped and uncultivated, and therefore he cannot be a complete man without being a Christian. "And what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his own soul?" "Seek ye first the Kingdom of God and His righteousness," for "then thou shalt have good success."

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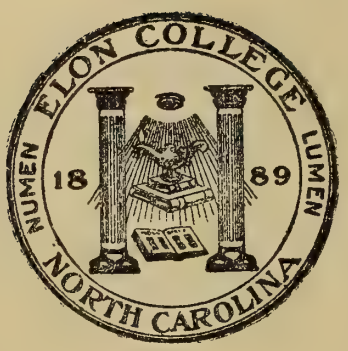
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J-U-S-T A W-O-R-D

By way of introduction, let us say that this Commencement Number should be read by all who seek to comprehend how Elon is expecting to adjust herself to the days of reconstruction ahead. She did her part nobly in the war, sending 601 of her sons to the colors and 15 of them to the altar of supreme sacrifice for humanity's sake.

The war is over now and the social fabric is to be rebuilt. Elon expects to do her part. She is adjusting herself to the great questions that have arisen in the spirit of the President's Baccalaureate address.

One other problem she must face—the recognition of woman in this hour. The Alumni Address presents a sane and wholesome view of the issues involved and will be appreciatively read by a host of Elon women and others.


ELON COLLEGE
NUMEN LUMEN
18
89
NORTH CAROLINA

The New Task of the College*

And He that sat upon the throne said, Behold, I make all things new.—Rev. 21:5.

Jesus was no reactionary. The religious stand-patters of His day, the Scribes, the Pharisees, the Sadducees, the Herodians received small courtesy and scant sympathy at His hands. He denounced them with an invective unmatched in any other recorded utterance of man. Jesus was the true, the real, the original progressive in Kingdom affairs. The preggnant word of His thought-conception is progress. Forward is the only direction suitable to His teachings. Change, newness, freshness—these are the engaging charm of His unfolding program for men and society. Every age since His advent has made new, rich discoveries of His deeper meanings and brought forth brilliant nuggets of His ever-advancing truth.

The age in which we live is highly favored by its revelations of spiritual principles and in its opportunities to apply them to new situations. For all time to come men will look back to this day as one richly endowed with spiritual possibility for the Kingdom's growth. There is no doubt the Gospel of Jesus has a message for this hour. Equally there is no doubt that this hour challenges the gospel expositors to reveal to it its inner meaning, to interpret to it its spiritual significance. The church dares not in an hour like this to refuse to adjust herself to the cherished expectations of the times.

In this interpretation of our age to its inner self, the college, the seminary of leadership, the shrine where ideals are forged affecting for good or ill all

*President Harper's baccalaureate address to the Class of 1919, given May 18, 1919, at 8:30 P. M.

the life of men,—in this interpretation the college must play a large and important role. Colleges shall never be the same again, as in the days before the World War. Their purpose in the ultimate may be the same, but their whole inner life must be readjusted to meet the crying need of the hour with a leadership adequate to satisfy men's heart-hunger for a full, free, complete self-expression. And in generous, whole-hearted response to that cry the college worthy the confidence of the new day will seek to equip those who resort to it for life-direction with some essentially new ideals for the guidance of their attitude and conduct of life in the unfolding years.

I. *The New Brotherhood*

And central among these ideals we shall find a new and an enlarged conception of Brotherhood's place in determining the relations of men. This splendid word must become more than a word in the days ahead. Jesus came to teach the Brotherhood of Man. We have said it, over and over again. But we have not acted on it. We have not even lived up to the demands of neighborliness. The Good Samaritan is yet an exalted ideal of the true Christian to most of us. But the good Samaritan, good as he was, is as far beneath the standard of genuine Christian Brotherhood as the priest and Levite were beneath Him in all the essentials of true manhood. A neighbor may content himself to go to the rescue of a fellow who has fallen among thieves, and thereafter minister to him tenderly, with never a thought that he is responsible for the thieves who assaulted him, and with never a thought of bringing the thieves to the bar of justice. Brotherhood can never be satisfied with neighborliness. The Christian man in this new time must be more than a Good Samaritan.

Never can I forget the thrill of horror that surged through my soul when I read President Wilson's

Philadelphia speech, in which he said in the event of a future World War no nation could remain neutral. He had just been returned to the highest office in the gift of our people on a peace platform, and yet even before his inauguration he was preparing the nation to take its place in the conflict then raging. My heart sank within me. "What can our President mean?" I said again and again to myself. And then these Scriptures came to me with a new and subtler meaning: "Ye are members one of another," "Bear ye one another's burdens and so fulfill the law of Christ," "Am I my brother's keeper?", and then I comprehended as never before that Brotherhood is more than an American doctrine, that it has universal application, and that I dare not undertake to enjoy any good thing for myself, that all must be shared with my brother-men. From that time on I was sure America would enter the war, that she ought to enter the war, that she would be cursed of God if she did not.

It remains for the college now to interpret to the bright young lives that seek ideals in her borders this spirit of Brotherhood in terms of personal living, so that the young people who go from her walls shall go conscious of the solidarity of the human race and pulsing with desire to invest themselves in speedily realizing it.

II. *A New Appreciation of Christian Education*

But the college cannot do this unless it makes Christ central in its curriculum. Christian education is the hope of the hour, as Brotherhood is its challenge. Education that essays to leave Christ out of its teaching is fundamentally defective. It will eventually curse the earth. It will not do merely to train men's minds and cultivate their social graces. Germany did that, and behold! the devastation Germany has wrought. No mighty nation has ever fallen

so mightily, as has this giant of our day. Germany was the most intellectual nation of the world. Her universities furnished the ideas of the race. It was impossible to be accepted for an advanced degree in any university of America, England, or France unless you could read and understand the works of German authorities in the original. Germany was the intellectual leader of the world. And her culture surpassed that of the other nations in like degree. It is said that of trained scientists per thousand of population the United States had eight, England eleven, France slightly above thirteen, but Germany thirty-four. She was the most cultured nation of our time. And Germany the intellectual, Germany the cultured has cursed mankind as no other nation ever did, crucifying them with inhuman horror upon the cruel cross of her intellectualism and of her Kultur. Why? Because Germany dared neglect the cultivation of the spiritual faculties in her educational program.

Shall America escape Germany's doom? The American college shall answer. We fought in the World War to make the world safe for democracy. Shall democracy degenerate into Bolshevism, into Sovietism, into Anarchy? It shall undoubtedly, if we neglect the heart in our college curriculum. All that we Christian educators have pleaded for since the days of the Rennaissance has been justified, vindicated in the sad experiences of our day. We have spilt the sacred flood of our heroes in vain if we fail to make our educational system Christian in its inner life and purpose. Christian character is to be the first and foremost product of our educational system, or democracy will be mankind's undoing.

And this brings me to say that we must devise some plan by which religion may be taught in tax-supported institutions of higher learning. The American principle of the separation of Church and State must

be respected, and this makes it impossible for public money to be used to teach religion. Even in war-time the religious welfare of our fighting men was turned over to voluntary organizations. Voluntary assistance in teaching religion must be granted our State Colleges and Universities that they may help us make democracy safe for the world. I do not hesitate to say that the finest mission field in our country for recruiting the Kingdom's leadership is not to be found among the millions of immigrants that flock to our shores nor among the negroes nor among the mountain whites, but on the campuses of our tax-supported institutions of higher learning, where young men and young women are congregated in thousands during the ideal-forming period of their lives. If we fail to reach these promising lives with the Kingdom message, America is to do her part at making democracy safe for the world, if she does it at all, at tremendous odds. The colleges of the Christian type must not only look well to their own curricula, but they must render real assistance to the state institutions, which are handicapped by the fundamental law of the land. We must adjust ourselves to the demands of the hour and find how we can Christianize the American system of higher education in all its departments, for Christian education is democracy's only hope of permanent blessing to men.

III. *An Enlarged Conception of Service*

But democracy is not an end in itself, and this leads us to declare in the third place that the college must give direction to democracy in terms of service. What does it mean to serve? And what is its scope? We cannot divorce service from religion, for the thought is foreign to any other realm of life. Does the Christian ideal of service need re-interpretation in our day? No, but that of the church does. Too often the church has mistaken Christian activity for

Christian service. Too often leaders in the church have busied themselves in maintaining public worship and keeping the local organization's machinery in working order, and thought they had in that completed the circle of Christian duty. Has a church a right to be self-centered and narrow-visioned? Can such a church please God? Can it do the work of the Kingdom? I know a Church with five deacons and three other church officials whose horizon of service is limited to keeping the local work alive. That Church would be blessed to have eight funerals in rapid succession. God cannot let a selfish church live, and conversely He will ever keep alive and in flourishing condition any church that forgets itself in a program of service for the Kingdom's advance.

But what is the scope of service? It must touch every realm of our life. God made man, all of man, and all of him is sacred to God. No one part of our nature can be truly said to be lower than another, and if it should be, that part should receive the greater consideration at the hands of Christian leaders. Colleges must teach the future leaders of the church that all of life is religious, that all of life is spiritual, and that all of life is consequently to be ministered to by a full-orbed church. Men must see that God is present everywhere and they must learn in all the experience of life to sense the fellowship of His presence. We must consciously realize Him in our every department of life. We must recognize that we serve Him in our daily toil, in our public worship, in our private devotions, in our moments of leisure and recreation as well as in the tense and busy activity of our application to our life-work. Such a spirit of service will make democracy safe for Heaven as well as for the earth and is its own rich and fruitful reward.

IV. *A New Recognition of Sacrifice's Place*

But lest men should serve selfishly, with their eyes on the reward that ever blesses him who serves, the college must equip the leaders of men with the spirit of sacrifice. We must not forget the lesson of sacrifice we have learned in the World War. We learned that lesson in anguish of heart and in bitterness of tears, but we needed to learn it. The magnitude of our sacrifice is the measure of our soul growth. America's soul has been graciously enlarged during the past two years. We have as a nation learned to sacrifice. We entered the war with no ulterior motive. We desired no reward for our sacrifices, not even any indemnity. We were willing to sacrifice our all for the good we could bless our brothermen with, with no thought of reward. It is the sublimest instance of sacrifice on the national scale in human history, and behold! America has become central in the thoughts and affections of mankind. Her voice was the voice of hope for a crushed and bleeding humanity. Her voice is now the voice of authority and leadership in the council-chamber of the nations. From being the most hated of nations, America has become the most beloved, because America has been willing to give herself, her all, for others, without stint or thought of self. It is ever so. The only service worthy the name is based on sacrifice, and selfish service is an auto-poisoning process for which there is no cure but a new birth into the Kingdom of sacrifice, joyous, full, free,—sacrifice that knows no limit.

Why is Jesus the best loved man who ever lived? Is it because he amassed for Himself a great fortune? The Son of Man had not where to lay His head. Is it because He left great works of literature to perpetuate His name among His fellows? Our Master wrote only one line. He wrote it on the ground, with

His finger. It was a sentence of pardon to a wretched woman taken in an awful sin, and the rains of Heaven washed it away. Is it because He came to great preferment by the suffrage and approval of His fellow-men? He was crucified by their suffrage and with their loud approval. Why is Jesus the best loved man who ever lived? It is because as no other man He absolutely gave Himself for others.

And Finally

"For others," Class of 1919, let this be your motto as you pass out into the stirring realities of our troubled and uncertain time. "For others," this shibboleth shall admit you to the realm of the genuine servants of the race. It may bring you to the judgment seat of a Pilate, it may nail you to the Cross, it may send you into the tomb, even as it did our Lord. But why should you fear or falter? For with us as with Him, when we have died "for others" we shall arise in His likeness to a new and rich eternity.

"And He that sat upon the throne said, Behold, I make all things new." He has been doing it for nineteen centuries. He is doing it now in accelerated manner. Shall we discern His handiwork, constituting, interpreting anew the fundamental concepts by which our life is to be ordered? Do we see His pregnant meaning for Brotherhood, for a true Democracy rendered safe by Christian Education, for a Service that shall embrace all of life and quicken it with spiritual force, for a Sacrifice that shall match His own in its willingness to give all "for others"? Let us be earnest in our sincerity to discern the signs of the times aright. Let us pray that we ourselves as we pass out into active life may be animated by these foundation principles of the new time and let us also pray that our Alma Mater may be crowned with Heavenly blessing in her efforts to instill into those

who shall take our places here these same splendid criteria of the Kingdom for men's lives. Such is the new task of the college. Such is Elon's task. May she be true in this crisal time.

"Shoulder to Shoulder"*

"That woman is by nature intended to obey, is shown by the fact that every woman who is placed in the unnatural position of absolute independence at once attaches herself to some kind of man, by whom she is controlled or governed; that is because she requires a master. If she is young, the man is a lover; if she is old, a priest." These are the sentiments of Schopenhauer, a typical Prussian. A nation founded on such misconception of woman as this was destined to curse mankind, and it did. We know the sad story, written in blood, and in the interest of man we women earnestly pray that the earth may be spared a repetition of the horrors through which it has been called upon the pass in our day. Autocracy has been done away, we say, but all autocracy, all over-lordship, all injustice is not political and governmental. We must go down to the roots of things. We must examine with fearless and sympathetic scrutiny the foundations of all the superstructure of our life, individual and organic.

But not only among the Huns have women been regarded as the inferiors, not to say the vassals of men. Sad is the picture as we look down the vistas of recorded history to the earliest groups of human beings whose customs we can know. The most primitive, nomadic tribes, with no settled habitation, in company with their civilized brothers in the centuries since, regarded their women as weaker than themselves, and yet imposed on them the heavy routine work of the hut which they dignified with the name home. The first farmers, the first wood-hewers and drawers of water, were the women, the weaker half

*Alumni Address, given by Mrs. W. A. Harper, '99, on the evening of May 20, 1919.

of these Bedouin tribes. And all through recorded history since the same rare inconsistency glares us stolidly and shamelessly in the face. The imperial Persian, the philosophic Syrian, the learned Egyptian, the cultured Greek, the lordly Roman, the pious Hebrew, the scornful Hun, the autocratic Churchman each and all agree in the divinely appointed limitations of women and in their laws as well as in their social customs modestly claim for their stronger selves advantages over the weaker sex. The disabilities of women legally to control their property or their children constitute a record of shame in the annals of mankind, while the monstrous age of consent legislation beggars appropriate description. It is a case of the strong legislating to perpetuate their strength, a glaring instance of the "CAT AND MOUSE" philosophy. Men have ever placed women under guardianship and as perpetually violated the trust committed to their tutelage.

Let us look at the picture of the ideal woman from the viewpoint of the religious Hebrew. We find it in Proverbs 31, and it reads as follows: "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant-ships; she bringeth food from afar. She riseth while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good; her candle goeth not out by night.

"She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand

to the poor; yea, she reacheth forth her hand to the needy. She is not afraid of the snow for her household: for all her household are clothed in scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh him fine linen and selleth it; and delivereth girdles unto the merchants.

"Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom, and her tongue is the law of kindness. She looketh well to the ways of her household and eateth not the bread of idleness. Her children rise up, and call her blessed; her husband also, and praiseth her. Many daughters have done virtuously, but thou excellest them all. Favor is decitful and beauty vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruits of her hands; and let her own work praise her in the gates."

Does this picture satisfy the heart? Is it woman's sole duty to look well to her household cares, working till late at night, rising before day to prepare for family, saving from her extra sewing sufficient money to purchase additional land for her husband and sire, to fear God and be proud that her master is known among the town elders? Is this an inspiring challenge to the heart of woman? Yet the Hebrew women were taught to regard the realization of this scene as the highest life-expression for them, and the teaching was based on religion than which no stronger appeal can be made to the heart of woman. Have you noticed that the religions of the world are man-made? Have you also noticed that they are for the most part woman-obeyed? Women are naturally religious and religions has been deftly fashioned to terrorize and submerge them.

But let us examine the writings of the Apostles and the church Fathers. We expect the writings of these men to be flavored with the Hebrew conception of woman's place and our expectation is not misplaced. These venerable saints exhort to personal and social purity and condemn divorce, as their Master did, but they cannot free their minds of the teaching of Genesis that a woman is the cause of all the woes of mankind nor of that in Ecclesiasticus that the badness of men is better than the goodness of women. Wives, therefore, are to be in subjection to their husbands, daughters to their fathers, sisters to their brothers or other male kinsman, and such failing to some guardian of the virile sex. "Let the wife see that she fears her husband," says the Apostle Paul. Peter declares woman to be the weaker vessel. She is, therefore, to be silent in the church and if she desires to learn anything, she is to ask her husband at home. Paul writes his spiritual son Timothy some real philosophy on Christian equality of the sexes. "I permit not woman to teach, nor to have dominion over man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression," asserts this doughty champion of men's rights. The Apostles also legislated against certain apparel of the women, forbidding jewels, precious stones, and costly garments unbecoming a modest woman. Women were required by the same religious men to pray with their heads veiled, "for the man is not of the woman, but the woman for the man," they said.

Coming to the Church Fathers, we shall see these same ideas elaborated with all the zeal of religious intolerance. Jerome proves that all evils spring from women and considers marriage a lottery rendered because of their vices too risky to be tried by a real

saint. The great Augustine logically proves that woman is not created in the image of God. Here is the proof: "The Apostles command that a man should not veil his head because he is the image of God; but the woman must veil hers according to the same Apostle; therefore the woman is not the image of God." These same spiritual leaders of the Church regarded marriage as a necessary evil, an indulgence to the weakness of the flesh, the view to this day of the Catholic Church, which teaches as Ambrose did the "Celibacy is the life of Angels" and with Optatus that "Celibacy is a spiritual kind of marriage." When the leaders of the Church entertained such notions of marriage, it is not strange that some of them like Tertullian and Paul ran away from their wives after marriage. A favorite theme with some men has ever been the style of women's dress. The Church Fathers are severe in their castigations of the gentler sex in respect to their dress. Tertullian would make them wear black or white and reaches his conclusions by a rare demonstration of logical power. "Inasmuch as God has not made crimson or green sheep, it does not behoove women to wear colors that He has not produced in animals naturally." And Augustine forbids nuns to bathe more than once a month surrounding them with other restrictions lest they become too attractive to their stronger brothers and divert their minds from the ways of sobriety and holy living.

As we women view the intricacies of the mental operations of men to perpetuate an untenable conception as to the relations of the male and female created in God's image, we would lose heart and conclude with Lady Somerville" the more we see of men, the better we like dogs," but for the teaching of our Master, who came to seek and to save the lost, to exalt the abased, to give full freedom to all. His

loving tenderness to women and His insistency on every courtesy to them has been our Magna Charta through the Christian centuries. We, therefore, are not heartless, but hopeful. Progress we recognize to be a painful process, tedious, but sure, and in the long run self-interest will surrender to simple right and elemental justice, and when that day has come, as come it will the epic of woman's patient suffering will crown the racial accomplishments with a glory never to be dimmed. We women shall wait and love, we shall labor and hope, till the Shiloh-hour of our deliverance has struck, content with Jesus to endure humiliation in the interest of a cause that deserves our best, even the salvation from selfishness and self-interest of the stronger sex of the race and their consecration to a complete self-investment for others.

Jesus revealed to men their brotherhood, He taught us women too that we are endowed with personality. With him there is no respect of persons nor sexes. One-half of the race is not to be enslaved because weak. Men will see, men are now seeing, they have been seeing for a long time and now with increasing clarity, that the true goal of mankind is equality of men and women marching "shoulder to shoulder" in heroic spirit to subdue the world into a loving allegiance to the program of the Man of Galilee. I would not be misunderstood. All true men have ever loved women individually, in the concrete relations of life, so to speak. It is when we look at woman in the abstract that the inequality stands forth is glaring inconsistency. In the days ahead equality is to emerge in all their relations, concrete and abstract, personal and social, domestic and industrial. For a long time I have dreaded the thought of woman suffrage. Like every true soul when facing a great responsibility, I have shrunk from pleading for it. So have other thoughtful, true women, many of them.

But "it is useless to kick against the pricks." Woman suffrage is bound to come or the program of our Master cannot be fully realized, and when it comes, we women, will be found as faithful and conscientious in the discharge of our duty as voters as we have been in the realms heretofore to which social customs and the wills of fathers, husbands and brothers have permitted us access. I know there has been a frantic over-working of the "woman's sphere" argument. But woman has a divine right to go wherever her father, husband, or brother may go, and if they are not willing that she should do so, they ought not resort to such a place or prerogative themselves. "A woman's place," says the sage Hennessy, "is in the home, darning her husband's childher, I mean ....." "I know what ye mean," says Mr. Dooley. "'Tis a favorite argument iv mine whin I can't think iv inything to say." And Mr. Dooley is right. Woman has no sphere. Every sphere is hers, as created in the image of God, as the help-meet, the complement, the equal of man, and while men may stay the speedy coming of the logical consequences of the hand-writing of the All-Father in the act of creation, they cannot permanently delay its glorious consumation, the dawning of the era for which the noblest and best and devoutest of the race, men and women alike, have looked and longed and prayed and to which He, even the Christ, gave the charter of everlasting truth when he said, "With God there is no respect of persons."

It is true, we women have not furnished half the leaders of the world. How could we? Education underlies leadership, and the denial of education to woman is a rank injustice. Our right to be educated is distinctly a movement of the last half of the nineteenth century. Queen's College for women in England, was incorporated by royal charter in 1853.

Eight of the ten men's universities of Great Britain now allow examinations and degrees to women, but Oxford and Cambridge do not. In the United States, the first school of college rank for women was Mt. Holyoke, founded in 1836. Vassar came in 1865. Radcliffe, the much abused "Harvard Annex" began in 1879. Antioch in 1826 and Oberlin in 1833 were the first instances of co-education in the sense of equal education for men and women. The allegations against equal education have been exploded by the stern argument of fact, and the day will come when woman's unfitness to profit by higher education on equal terms with man will take its place in the intellectual museum of mankind's upward progress with the Copernician theory of the earth's flatness.

Yet despite the denial to us for a long centuries of the foundation stone of leadership, education, we women have in every generation produced our Miriams, our Deborahs, our Faustinas, our Susanna Wesleys, our Mary Lyons, our Jane Addamses, our Alice Freeman Palmers, our Frances Willards, our George Elliotts, our Louisa May Alcotts, our Susan B. Anthonys, our Hettie Greens, our Helen Goulds, our Olympia Moratas, our Lady Jane Greys, our Queens Elizabeth and Victoria, our Marys and Marthas. We are proud of our women leaders. They are an earnest of our larger accomplishment when equality of privilege shall have fully dawned. Women, with their wonderful intuition and love for service, when given an equal chance, will become evangels of light, angels of mercy, servants in joy of our fellow-men. Through our faith in Him we will assist our brothers in subduing the Kingdoms of evil, in doing the work of righteousness throughout the earth. And with our brothers we shall obtain the promises eternal because we shall stop the mouths of the lions of selfishness and greed, exterminate the so-

cial vultures that now prey on the vitals of our life, waxing valiant in our equal fight for truth and complete salvation, bringing in the blessed benedictions of the life that is hid, for both men and women, with Christ in God. We shall transform the world in that day of equality marching "shoulder to shoulder" with our brothers by deeds of mercy and love. We shall subdue it to the Christ.

Am I speaking in a dream? Or do I speak forth the words of truth and soberness? Eventually, without the shadow of doubt, the latter. But I may be dreaming for this present generation.

Then the women who have matched the sacrifice of the men in the world war, whose hearts have ached as their fingers have toiled in their homes that the soldier boys might have comfort and protection, who have died as nurses in the camps here and in the hospitals there,—these women, true to the resigned heart of women in every age, will dream on and in their dreams they will catch luminous glimpses of the face of Him who came to make all free and equal. We women of this day have gladly suffered our part to banish autocracy from the governments of the earth. We shall hopefully trust the gallantry of manhood to break the bands of the autocracy that confines us in limits too narrow for the fullest ripening of our souls, and if they do not, God will give us the grace to love on and, in a happier and juster day ahead, He will raise up a generation of men who will be real democrats, ready to remove every obstacle fettering the full and complete expression of the womanly spirit for the uplift and betterment of the race.

We women do not want rights. We want the opportunity of service. We do not wish to lessen our sacrifices. Sacrifice is the keynote, the major cord, the melodious theme of our symphony of life. But we know our Master's program of life cannot be fully

achieved till we shall climb the long ascent up to equality with men, enabling us when we have scaled it to march "shoulder to shoulder" with them on the unending plateau of God's infinite purpose for the race's achievement. And when the summit is attained, "shoulder to shoulder," as God planned and as Jesus taught, together we shall do the work of our humankind.

"The woman's cause is man's; they rise or sink together, dwarf'd or God-like, bond or free; If she be small, slight-natured, misearble, how shall man grow?"

"For woman is not undeveloped man,
But diverse. Could we make her as the man,
Sweet love were slain: his dearest bond is this,—
Not like to like, but like in difference.
Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and moral height,
Nor lose the wrestling thews that throw the world;
She, mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind,
Till at the last she set herself to man
Like perfect music unto noble words;
And so these twain, upon the skirts of time,
Sit side by side, full-summed in all their powers,
  Dispensing harvest, sowing the to-be.
Self-reverent each and reverencing each,
Distinct in individualities,
But like each other even as those who love.
Then comes the statelier Eden back to men;
Then reign the world's great bridals, chaste and calm;
Then springs the crowning race of human-kind."

Excerpts from the President's Report–1919

To The Board of Trustees:

The unrest and uncertainty throughout the country have been felt in the course of things at Elon. We have been forced to accept more than four hundred students during the year, but at no time have we had more than four hundred students present, and after Christmas we have been about fifty students short of our normal enrollment. My faith is strong in the small college and I sincerely trust Elon will never be swept from her determination to remain such in numbers for many reasons. The American notion is bigness, but personality is the great factor in education that produces character, and so colleges must not assume such proportions that this ingredient is necessarily sacrificed. Let our resolve be to make Elon the most efficient small college in the world.

THE S. A. T. C.

I take it that we stand honored for having taken to our campus a unit of the Students' Army Training Corps. Its tale has already been told in a special number of the College Bulletin and need not be rehearsed here. One item only should be added: its presence here brought us to a deficit during our Fall Term of $14,046.05, which we compromised on the payment of $9,149.19, leaving us the net loss of $4,-896.86. This was an instance of the sacrifice entailed by the war, and perhaps we should not complain.

THE SPANISH INFLUENZA

The sorest affliction we have ever sustained came to us in this epidemic. We opened first of the North Carolina colleges and it developed here first. We did not know what it was, till we were all sick. The compensation in being the first was in our ability

to secure plenty of nurses and doctors. The toll on life here was small, therefore, considering the general prevalence of the epidemic, only three students dying here and one at home out of more than three hundred cases.

THE FACULTY

Recommendations as to the faculty will be made to you by the Executive Board. I will speak a word of appreciation for my colleagues, whose devotion to Elon is based on a splendid willingness to give themselves in a loving service here. Elon's motto is "Christian character first and always." The men and women of our faculty are sturdy in their efforts to do full duty in attaining the high ideal set before us. Their support and devotion make my position easy and joyous. The Elon spirit of sacrificial service so permeates the Elon faculty that, when a member of it loses this saving quality, he voluntarily withdraws. We are happy in the personnel of our teaching force and with their continued co-operation the future looms large with prophetic hopefulness.

STUDENT SELF-GOVERNMENT

The World War was fought to free the earth of autocracy. The spirit of self-determination is in the land. Our colleges, always deftly responsive to awakening ideals, are pregnant with the spirit of the new democracy. It was natural, therefore, for us to initiate Student Self-Government on the campus this year. My conviction is that it has succeeded admirably. It is not perfection yet, but it will gradually perfect itself and I feel will sympathetically administer the student life of the campus in the Elon spirit of tolerant brotherliness.

However, the constitutions of the two organizations, one for the men and the other for the young women, are laid before you for discussion and disposition.

THE STANDARDIZATION FUND

You have been apprised of how God has blessed us in the campaign to raise The Standardization Fund. Our people have been eager to respond with their means. The College is stronger in the affections of our people than ever and with multiplied friendships we can confidently face the future.

You last year constituted a special committee to plan the work of this drive and that committee will make full report to you with recommendations. My thanks are abundantly due them for their wise suggestions and skillful conduct of the work.

DEATH OF TRUSTEE D. S. FARMER

With sorrow I chronicle here the death of that noble friend of Elon, Trustee D. S. Farmer. The cause of Christian education never had a more sympathetic friend than this devoted trustee of the College. You will, I am sure, spread on your records suitable resolutions and I suggest the constitution of a committee for that purpose. Brother Farmer left a bequest of $500 to the College.

REV. W. G. CLEMENTS INJURED

We should send a word of sympathy to Rev. W. G. Clements whose infirmity due to a fall renders his absence necessary. He is one of Elon's true and tried friends.

GOLDEN WEDDING OF TRUSTEE WILLIS J. LEE

On the fourth Sunday in this month Trustee and Mrs. Willis J. Lee will celebrate their golden wedding anniversary. Two more consecrated spirits have never blessed our Brotherhood and Elon has been the cherished object of their devotion for thirty years. I suggest that we provide for them on this happy occasion a loving cup indicative of our love for and appreciation of them, and provide proper inscription

on it. (While the Board was in session the sad intelligence of Brother Lee's death was received and flowers were sent instead of the loving cup, and resolutions adopted).

With the Board of Trustees

The Board of Trustees, in addition to considering the regular report of the President, the Treasurer, the Bursar, the Graduate Manager, and other routine matters, adopted the following items of vital interest to the future of the College:

1. Beginning with the session of 1919-20, a commencement fee of $2.00 is to be charged each matriculant, payable $1.00 in September and $1.00 in January, as an additional part of the Matriculation Fee.

2. The Athletic Grounds are to be graded and fenced and a grandstand erected as soon as possible.

3. Football is to be permitted as one of the regular inter-collegiate sports. For many years Elon has refused to permit this sport, along with other colleges, because it has been brutal, but modification of the rules has removed the ground of objection and it is unaminously allowed.

4. A pipe organ for the chapel is to be provided at an early date.

5. Beginning with the summer of 1920, an Institute of Religious Education is to be conducted for the training of Christian workers in all departments of church work. The President is authorized to proceed to organize the school.

6. A special committee was created to provide a schedule of College honors, giving each office a rating and limiting the number of points an individual student may hold. The plan will not go into effect till 1920-21.

7. Resolutions were adopted looking to a closer co-operation between the Alumni Association and the Board of Trustees.

8. Resolutions were adopted in respect to the decease of Trustees D. S. Farmer and Willis J. Lee and of Mrs. Margaret Rowland, mother of Trustee C. H. Rowland, and these resolutions are herewith printed in full:

D. S. FARMER

Whereas, God in His wisdom has seen fit to take from our number, by death on the 13th day of March, 1919, our esteemed Brother, David Samuel Farmer, who, for years has been a member of the Board of Trustees of Elon College, be it Resolved:

1. That while we are deeply sensible of the great loss that has come to us in the death of this loyal and always faithful member, we bow in humble submission to the will of our Heavenly Father.

2. That we commend to the members of this Board and to our successors the beautiful spirit of devotion and sacrifice that has ever characterized the life of our consecrated, modest Christian brother in the discharge of every duty he has been called upon to perform for the College he loved so well, as well as for every other enterprise of his Church.

3. That we extend to the bereaved wife and children our profound sympathy in this hour of supreme distress, commending them to the mercies of a kind Heavenly Father who can heal every wound and dispel every sorrow.

4. That a copy of these resolutions be sent to Mrs. Farmer, a copy spread upon the minutes of this Board, and a copy be sent to The Christian Sun for publication.

WILLIS J. LEE

Whereas, Trustee Willis J. Lee, of Nansemond County, Virginia, came to his death suddenly today, and whereas, he was for thirty years a faithful trustee and loyal friend of the College, therefore be it Resolved:

1. That we record our sincere appreciation of his Christian character and faithful service to the College and the cause of Christ. No man among us has been more generous and faithful. He was modest and humble yet brave and strong in every field where duty called him. His counsel was wise, his example worthy of emulation.

2. That we bow in humble submission to the will of God who doeth all things well. We thank our Heavenly Father for extending his life well beyond three score and ten years, and we devoutly pray that God may raise up some worthy successor in our beloved Zion.

3. That we extend to Mrs. W. J. Lee and the family our sincere sympathy in their great bereavement and pray that His divine grace may be sufficient in this dark hour.

4. That a copy of these resolutions be entered upon the records of the College, a copy sent to Mrs. Lee, and a copy sent to The Christian Sun for publication.

MRS. MARGARET ROWLAND

Whereas, Mrs. Margaret Rowland, mother of Trustee, Dr. C. H. Rowland, has recently passed from labor to reward, and whereas, she was always deeply interested in the College and the cause of Christ, therefore, be it Resolved:

1. That we express our sincere appreciation of her long and faithful Christian service. She was a mother in Israel and had an abiding interest in the progress of the Kingdom.

2. That we express our deepest sympathy to Trustee, Dr. C. H. Rowland and his family in their recent bereavement, and commend them to the Heavenly Father who can comfort them at all times.

3. That a copy of these resolutions be entered upon the records of this Board, a copy sent to the family, and a copy sent to The Christian Sun for publication.

I. W. JOHNSON,
E. L. MOFFITT,
W. T. WALTERS,
Committee.

The above Resolutions of respect and esteem were unanimously passed by the Board of Trustees of Elon College, assembled in session, May 20, 1919.

P. H. FLEMING,
Secretary to Board.

The Commencement—1919

The Commencement of 1919 was largely attended. Every exercise was up to the high standard of its predecessors, and this means every visitor was happy. The roster of events is given below:

SUNDAY, MAY 18, 1919

10:30 A. M.—Baccalaureate Sermon by.....Rev. Peter Ainslie, D. D.
6:00 P. M.—Band Concert .....College Band
8:30 P. M.—Baccalaureate Address by..Pres. W. A. Harper

MONDAY, MAY 19, 1919

10:00 A. M.—Class Day Exercises
3:00 P. M.—Society Representatives
4:30 P. M.—Society Reunions
5:00 P. M.—Art Exhibit
6:00 P. M.—Band Concert .....College Band
8:00 P. M.—Oratorio: "The Triumph of The Cross."

TUESDAY, MAY 20, 1919

Commencement Day

GRADUATION EXERCISES—10:00 A. M.

College Band
Invocation
Salutatory by .....Leo DeWitte Martin, Salutatorian
College Band
Hattie Edna Brown .....Virginia
The Art of Failure
Henry Terrie Floyd .....Alabama
Patriotism Purified

Bessie Lee Baldwin .....North Carolina
Woman's Place in Social Service

Leo DeWitte Martin .....Virginia
"Carry On"

Minnie Atkinson .....South Carolina
The Star of Hope

William Carson King .....North Carolina
Social Education For Peace

College Band
Presentation of Bibles
Presentation of Medals and Scholarships
Conferring Degrees

BACHELOR OF ARTS

Elpheus Abednego Bingham .....North Carolina
Hattie Edna Brown .....Virgina
Henry Terrie Floyd .....Alabama
Howard Scott Hardcastle ..... Delaware
Jerry David Hardy .....North Carolina
Leo DeWitte Martin ..... Virginia
Jessie Frank Minnis .....North Carolina
Thorist Fillmore Murphy .....North Carolina
Thomas Edward Powell .....North Carolina
Annie Lindsay Raper .....North Carolina
Maggie Satterwhite Taylor .....North Carolina
Pearle Frances Teter .....North Carolina
James Robert Wilkinson ..... Virginia

BACHELOR OF PHILOSOPHY

Gilman Floyd Alexander .....North Carolina
Minnie Atkinson .....South Carolina
Bessie Lee Baldwin .....North Carolina
Edwin Morris Betts .....North Carolina
Annie Marcia Kenyon .....North Carolina
William Carson King .....North Carolina
Reuben Ayres Truitt .....North Carolina
Ema Mildred Warren .....North Carolina
Ida Viola Wilkins .....North Carolina

BACHELOR OF MUSIC

Ruth Gladys Peace .....North Carolina

LICENTIATE OF INSTRUCTION

Elsie Virginia Caddell ..... North Carolina

MASTER OF ARTS

Havilah Babcock, A. B., ... Virginia

Presentation of Diplomas and Certificates—

DIPLOMA IN PIANO

Mrs. W. A. Harper ..... North Carolina
Vera Oldham ..... North Carolina
Ruth Gladys Peace ..... North Carolina

DIPLOMA IN FINE ARTS

Elsie Boothe ..... North Carolina
J. W. Fix ..... North Carolina
Annie Raper ..... North Carolina
Toshio Sato ..... Japan

CERTIFICATE IN PIANO

Janie Angel ..... North Carolina
Pauline McCauley ..... North Carolina
Zula Murray ..... North Carolina
Juana Pinnix ..... North Carolina

CERTIFICATE IN FINE ARTS

Mrs. Thyra Swint ..... Alabama

CERTIFICATE IN EXPRESSION

Minnie Atkinson ..... South Carolina

CERTIFICATE IN COMMERCIAL DEPARTMENT

Aubrey L. Atkinson, Bookkeeping..... South Carolina
Alice Bevill, Bookkeeping ..... Georgia
Lula Cannon, Bookkeeping ..... North Carolina
Marie Chrismon, Stenography ..... North Carolina
Avis Clark, Bookkeeping and Stenography.. North Carolina
Pattie Coghill, Stenography ..... North Carolina
Linnie Daniel, Stenography ..... North Carolina
Fannie Gordon, Bookkeeping and Stenography.. N. Carolina
Edna Hadley, Bookkeeping and Stenography.... N. Carolina
R. L. Kendrick, Bookkeeping ..... Virginia

Pauline McCauley, Stenography .....North Carolina
G. G. Miller, Bookkeeping .....Virginia
Bertie Scarborough, Bookkeeping & Stenography, N. Carolina
Florence Sharpe, Stenography.....North Carolina
Ruth Sparks, Bookkeeping and Stenography..North Carolina
Mary Stallings, Bookkeeping & Stenography..North Carolina
Mamie Taylor, Bookkeeping & Stenography..North Carolina
Allie B. Tickle, Bookkeeping & Stenography..North Carolina
Addie Whitehurst, Bookkeeping & Stenography....Virginia
Valedictory Address by Howard S. Hardcastle, Valedictorian
Benediction

MEMORIAL SERVICE, 2:00 P. M.

Hon. E. S. Parker, Presiding

College Band
Address by the Chairman
Address by Col. Albert L. Cox, 113th Artillery
Unfurling Elon's Honor Roll
College Band

OTHER ITEMS

5:00 P. M.—Art Exhibit, W. D. Annex, 2nd Floor
—Alumni Association Meeting, Alumni Bldg.
6:00 P. M.—Band Concert .....College Band

ALUMNI ADDRESS

8:00 P. M.—Alumni Address .....Mrs. W. A. Harper, '99
"Shoulder to Shoulder"
9:00 P. M.—Alumni Banquet, College Dining Hall

MARSHALS

Clio:

Walter E. Moon, Chief .....New York
William E. Harward .....Virginia
Kenneth R. MacCalman .....New York

Philologian:

Rossie C. Coble, Chief .....North Carolina
James W. Simpson .....North Carolina
Lohring R. Cather .....Virginia

MEDALS AND SCHOLARSHIPS

The medals and scholarships usually granted were won as follows:

Wellons Scholarship .....H. S. Hardcastle
Moffitt Essayist .....Minnie Atkinson
Stanford Orator's .....L. D. Martin
Morrow Thesis .....H. S. Hardcastle
Summerbell Scholarship .....Bertha Paschall
Alumni Scholarship .....Sula Patterson

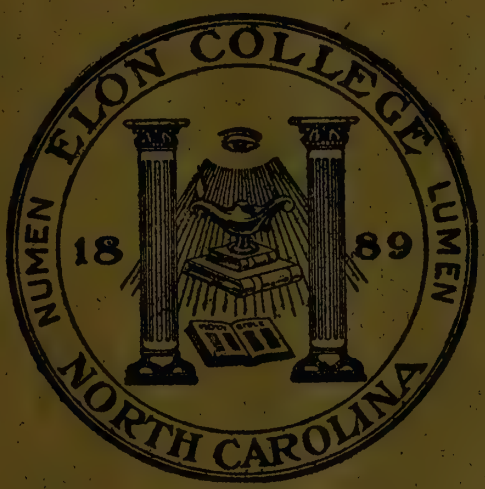
☞ 30th Annual Fall Term Begins Sept. 10, 1919

☞ Christian character, first and always at Elon.

Vol. XV NEW SERIES No. 4

Bulletin
of
Elon College

Elon College, N. C.



Opening Number

August, 1919

Bulletin Issued Quarterly

Entered as Second-class Mail Matter under Act of July 16, 1894

I-N-T-R-O-D-U-C-T-I-O-N

THIS Bulletin is the annual opening issue. It differs greatly from previous issues of the Opening Number. And does so for a definite reason.

The time has come when those of us who believe in *Christian Education* as a necessity and not as a matter of choice must speak out boldly for the truth. This the two addresses by Elon's president printed in this issue do.

The lack of *Christian Education* made the most highly educated race of our day the curse of mankind. Democracy shall become Bolshevism, unless Christian Education shall save it to the service of man.

Then again, people are willing in this day, young people especially, to reason out a proposition affecting the whole future life, and after weighing the case to arrive at a conclusion. Elon desires only this for the cause she cherishes, the splendid cause of Christian Education.

One other word—the raising of the $350,000 additional endowment fund gives Elon one-half million dollars of resources in addition to her magnificent plant, all of which she shall conscientiously devote to the cause of Christian Education without stint or reservation.

We invite you thoughtfully to consider the fundamentals discussed in this issue.

☞ Elon opens September 10. You should arrive September 9.

☞ Christian character, first and always at Elon.


ELON COLLEGE
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18 89
NORTH CAROLINA

The Problem of Kingdom Leadership

THERE are two viewpoints of interpreting human progress—that it represents mass-thinking and that leaders fasten their ideals on the masses. These two views are not as irreconcilable as they may on the surface appear. There can be no genuine progress till the masses of men are reached by it, all admit. But it is equally true that masses always respond to the spur of strong individuals who voice the group sentiments of their age. Leadership is really an interpretation of the moving ideals of a people by persons of keen discernment. So that our problem readily resolves itself into the providing of interpreters and discerners of the times in relationship to the past and in anticipation of the future.

That department of our life which holds the key to the past and suggests the pathway of the future we call education. We have but to look down the corridors of human achievement to see unmistakably written everywhere the evidence of its over-mastering influence. One man in ten thousand with secondary educational advantages is able to make a definite, worth-while contribution to his day and generation. One man in forty who has enjoyed the uplifting benefits of higher education is able to achieve for his life such distinction of service. These facts are eloquent testimony to education's value in the realm of leadership. Everywhere about us today we are confronted with the leadership of men and women who have drunk deep at learning's fountain.

Realizing this primal truth, our trusted leaders in the recent day of crucial testing urged us in no circumstances to slacken our efforts to advance education. Secretary Baker eloquently summed up the

universal feeling when he said on the outbreak of the late war: "Learning's lamp must not go out in these dire days of struggle, must not even be dimmed," and on Secretary Baker more than on any other one man, so far as concerned America, the successful prosecution of the war depended. The South committed a blunder irreparable for a generation by the neglect of her schools during the Civil War. We are now once again occupying our rightful place in the leadership of the Nation's Councils, because our leaders are once more educated and equipped. But our blunder was fatal to us for a whole generation. We must not be so short-sighted again. Our schools must be kept peopled with pupils and supplied with their needs, that the world may be properly reconstructed now that the cannon of this terrible war have ceased to belch forth death and the work of society's rebuilding has begun anew. For our experience has taught us that our educational system is the back-bone of our progress.

But we set out to discuss the problem of Kingdom leadership. This problem is vitally and fundamentally different from mere leadership, as different from it as is the Christian from the moral life. How shall we provide leadership in the Church of the living God? We assume the need of such leadership, and pause long enough to say that it is no luxury, but a prime necessity, accentuated in our day by the perilous circumstances that afflict us. Where shall the leaders of the Kingdom come from, in such a time as this? We cannot expect them in any large numbers from the great State universities. These educational institutions have done what they could to produce leaders of the Spirit, but they are woefully handicapped by a false notion of what constitutes religious toleration. They are more productive of sentiment hostile to the tenets of revealed religion

than to any advocacy of its claims, to say nothing of their inability to foster that simple atmosphere of trust which is so essential in the ripening of Christian character. We may regret it, and we do, but we cannot expect much assistance in the production of Kingdom leaders from tax-supported colleges and universities unless these institutions will permit the churches to supply such help from the outside.

Nor can we confidently turn our faces to the privately endowed schools. They too are obsessed with a false conception of what constitutes freedom. Where the State institution exalts patriotism, these schools exalt scholarship and culture, sometimes I regret to say a denatured variety not unfairly stigmatized as "culturine," a social veneer that panders to bridge-playing but is veritably scandalized at the suggestion of playing Bridget. True culture is good and scholarship is good, but neither of these can be said to be unqualifiedly good. The most cultured people are not necessarily the liberators of mankind, nor are the most learned. We view in this sad hour of the world's new Calvary the crucifixion of mankind on the cruel Cross of the most cultured and scholarly nation that has ever cursed the habitat of man. German Kultur, the proud boast of a haughty race, supported in its mad nightmare of world-domination by German scholarship, these are the upright and the horizontal posts of humanity's cross today—the indictment of forever of mere culture and intellectualism as true servants of man. We cannot for our Kingdom leaders look expectantly to institutions of learning that exalt these elements of education as the ultimate aims of life.

Where then shall we go? Where we have ever gone, to our Church colleges, to the colleges that understand the difference between toleration and license, that comprehend the real significance of free-

dom to be the exaltation of allegiance to the Master. History is vocal with promise for Kingdom leadership from these Christian colleges. They have through the centuries since the Renaissance supplied the pulpit with its Isaiahs and Pauls and the pew with its Stephens and Dorcases. They will continue to do so, and so they are the fate as well as the hope of the unfolding Kingdom. We cannot allow these seminaries of Kingdom leadership to languish, no matter how great the sacrifice their sustenance shall entail. God's people, the men and women who love the Kingdom's appearing, who rate it first in the elevating forces of life and society, they will see to it that these Christian colleges shall be maintained and generously supported.

But the problem of Kingdom leadership involves more than the maintenance of colleges able to supply spiritual discerners and interpreters for the times. These colleges we have in every denomination and yet the number of candidates for the ministry grows appallingly less, and while these colleges are holding their own in patronage, their competitors are growing very rapidly in numbers. It does not take a prophet to sense the meaning of these facts. It means a dropping off not only in ministerial, but also in lay leadership for the Kingdom. Here is a vital problem, upon whose solution tremendous consequences depend. We dare not close our eyes to its seriousness. We can solve it, if we will.

As to lay leadership, it is fundamental that we hold it up as the duty of our choicest young men and young women to seek their higher education in our Christian colleges. In these colleges the magnifying of the Christian program of life and service will give steadiness and point to many a young life. The days of college life are the decision days for life-work. The ideals that then fashion the will are al-

most ineradicable. When the young man or woman has received the coveted college diploma there is very little opportunity thereafter to change the life-purpose of the life-emphasis. How I wish I could impress upon parents and pastors alike that when they influence a young life to enroll in a Christian institution they are really dedicating that life to Kingdom-service. Truly are our Christian colleges evangelizing agencies in the true significance of that term. Our people have very largely comprehended this and acted upon it, but not wholly so. May we not hope for larger co-operation in the coming days?

As to ministerial leadership, both churches and colleges need to change their method of approach and their attitude. I do not discount the call to the ministry. It is God's prerogative. I no more discount it than I do His call of the the individual man into His Kingdom. That too is His prerogative. But the way of entrance is open to every man and we are the heralds of its proclamation. Scripture teaches that every Christian is a priest unto God. This does not mean that every Christian man is to be a minister, but it does mean that every such man is to face the question honestly and fairly as to his excusableness from such service. The ministry is a specialized priesthood, and every Christian must be given opportunity to decide whether God wills for him to take the specialization work or not. No minister should be satisfied not to present the claims of the Christian ministry at least once a year before the entire congregation, and if he should be modest and hesitant regarding such presentation, the Church should respectfully suggest to him the propriety of making the claim of the minstry on every life a prominent feature of at least one service annually. There are churches in our Brotherhood a century old that have sent out no ministers to the work of

Kingdom propagation. These churches are spiritual parasites, living on the life-giving sacrifice of others. They are sponges that absorb, not standpipes that distribute the water of life. There are ministers under whose preaching and tuition no young man has been led to enter the gospel ministry as a life-work. Such ministers are childless in the larger work of Kingdom-advancement. Such churches and ministers need to face the situation anew and to discover the opportunity as well as the responsibility that is theirs to supply laborers for the harvest-field now so white everywhere unto the harvest.

The Christian college, too, has a duty here, a solemn obligation. Its business as a distinctive force in the Christian program is to furnish life-recruits for Kingdom-progress. Such a college will on the shelves of its library accumulate the great books of the ages presenting the claims of the Christian ministry as the highest and holiest investment possible of the individual life. It will provide the current religious literature of the day that magnifies the same noble life-surrender to holy service. It will have the claims of the ministry as a life-calling presented from its chapel and in its class-rooms and lecture-halls. It will so honor and glorify the ministry that every student will be brought face to face with its first claim on his life and under circumstances favorable to its entrance. In the coming days more candidates for the ministry will be secured from the student bodies of our Christian colleges. They will prove themselves to be genuine recruiting stations of an advancing Kingdom.

But when church, and minister, and Christian college, and pious parents have done their best to recruit the ministry, we must in the last analysis and as the real source of replenishing for its ranks look to our Heavenly Father. We must do all we can,

but we must have His assistance. We must intercede at His Throne that the church may have a becoming and capable leadership for pulpit and pew. In His will is the ultimate approval of the men and women and of our efforts. Prayer to Him will bring the recruits plentifully and of the right kind. So shall we through Him arrive at the proper solution of the vital problem of Kingdom leadership.

The Standard Christian College

Standardization a Modern Characteristic

OURS is the day of standards. Railroads long since were standardized, with greater efficiency and economy for themselves and the public. The coinage of the nations when standardized wrought a notable advance over the previous confusion and injustice. Big business is standardized, and that is why it is big. We adopt standards for our Sunday Schools, our Christian Endeavor Societies, our Churches. We are perhaps approaching the day when the food each man can legally consume will be reduced to a standard—a day hard on the fats, but glorious for the leans and the in-betweens.

It Is Not An Unmixed Blessing

Standards have advantages and disadvantages. It is a well known fact that railroads are slow to adopt improvements for safety or service. The law has frequently compelled them to inaugurate changes in the line of their own efficiency. Many a patent improving a commodity, or a process of manufacturing, has been bought up and then shelved, in the interest of immediate returns. Big business, standardized business, is conservative and many times averse to innovations. Standards often fossilize. They more often tyrannize. Salvation for standardized institutions is to be sought through the employment of a body of experts giving their entire time to evolving improvements and then only with a Board of Directors looking to long-time rather than short-time profit. The Carnegie Steel Corporation has practiced this plan. A premium was set on initiative by the wily head of this amalgamated business giant.

The Armour and Co. experts take rank with the great scientists of the world. John D. was wise in the same direction. That is why the by-products of the packing and oil industries are more valuable than the meat or the oil. These experts have made it possible for John D., if he chose to do so (but he won't, my word for it), to pay you five cents a gallon to use his oil, if you would not take it on other conditions, and yet to grow fabulously rich on gasoline, acetylene, and the thirty other different "enes" of the oil industry's by-products. These experts have made it possible for beef and mutton and pork to sell for less today, in war times, in the wholesale market than a half century ago, because they have taught the packers how to save every vestige of the animals slaughtered, even to the squeal, which is safely preserved in phonograph records and sold to a gullible public.

Some Things Cannot Be Standardized

We standardize our professional men by requiring them to have a State license. Our ministers are standardized by being first admitted as candidates, then licensed as probationers, and finally ordained to the full gospel ministry. There is even talk among the eugenists of standardizing husbands—a proposition strenuously opposed by the stronger sex, and with good reason. The unmarried ones say it isn't fair to subject them to tests their fathers could not have passed. It will be a good thing not to make this standardization business retro-active—a good thing for the American home, which in spite of the lack of standardization is the noblest institution of our social order. So far there has been no suggestion of the standard woman. Her style changes so often it would be useless, say those who regard the militant suffragette and the society belle as the true repre-

sentatives of the gentler sex. But those of us who know the loving heart of noble womanhood assign a different reason. We know that some things are too precious to be pared down to uniformity. Personality, individuality, difference is their engaging charm. And such is woman, the last of the Creator's handiwork and His masterpiece.

A MULTIPLICITY OF STANDARDS FOR COLLEGES

Colleges too are being standardized, rated, and praised or condemned as they attain or fall below the standards set. Each State has its standards. The U. S. Government has also embarked in the College classification business. Denominational Colleges are rated by their controlling bodies. The Carnegie Foundation for the Advancement of Teaching and The Rockefeller General Education Board have other standards still. Each individual college has its own traditions and its own ideals. In the multitude of such conflicting wisdom surely there is safety. But where shall we find it? What is a College?

THE VITAL WORTH OF THE AMERICAN COLLEGE

The word "College" is used about as indiscriminately as the word "professor." A group of young men were frequently in a crowded train heard to refer to a certain professor, as a great and noble leader. "And what does this professor teach?" queried a sitter-by. "He is the head professor of the College of Barbers in ———— town," came the instant reply. We have colleges and professors of dentistry, of manicuring, of dancing, of horse-shoeing, of business, of palmistry, of dressmaking, of ————, of ————, *ad infinitum,* and also *ad nauseam.* What then is a College? The College is, in its true significance, an American development in the realm of higher education. In England,

the Colleges group themselves into a university, but in our country the College is or should be a separate institution, standing like a noble arch over the entrance from high school into the busy work of the world or through a winding path to this same work by the way of the university or professional school, following the completion of the College curriculum. It is our country's noblest contribution to the progress of human development and the liberalization of the human mind. The late Professor Hugo Munsterberg, of Harvard, born and educated in Germany, but a remarkably appreciative man of every promising institution, in speaking of the American College said: "I believe in its mission and, in spite of the pressure from the high schools below and from the professional schools above, I believe in its essentially unchanged future. I see in the College the most characteristic expression of the American genius, the most important condition for the healthy development of the national life.....the College is the soul of the American nation."

Its Important Place In Our Educational System

The College of which this keen German student of our life and institutions speaks this eloquent and deserved praise, stands in the educational system as the crown of the high school and is the door-way to complete professional equipment. It is the guardian of the liberal arts. Its business is not specialization nor the practicability so clamorously demanded by this materially obsessed day. Its function is to give those who resort to it fellowship with all and a splendid individuality peculiarly their own, to vouchsafe to them wisdom with self-masterly, to add to their days by "hastened living" as has been said, by which is meant to place at their disposal the rich and helpful experience of the race in its upward

progress, so that they may be saved the high tuition rate of that relentless school, to enable them to realize the best possibilities of our human nature, to equip them with the foundation principles and inspire them with the spirit of that unselfish leadership so lamentably lacking in the war-ridden world of this inhuman time, to teach them vigorously to apply first to themselves and then to others, including society and its institutions, the sublime principles of the obligation of the privileged and talented to serve altruistically the interests of those whose lot is hard by reason of the lack of privilege or talent, to discipline themselves, to be joyous in honest and honorable work, high in ideals, enthusiastic in the service of human progress, with emphasis on social rather than personal gain.

OUR DEMOCRATIC LIFE CANNOT DISPENSE WITH ITS SERVICE

Such is the high and holy calling of the true College. Such an institution democracy must have, since in a society so constituted there is no imperial autocrat to call men from selfish pursuit to altruistic endeavor. Democracy must fail with the spirit of individualism unrestrained by an institution somewhere in its social organization giving its future leaders the impulse to sacrificial service. No institution has yet been devised that can in any real sense offer itself as the competitor of the College in this realm. The complete and unanswerable vertification of this position can be demonstrated in every community, where College graduates and men of large intellectual achievement elsewhere educated live and work side by side. The College man's unselfish service is the College's unimpeachable justification. True it costs money to erect and maintain Colleges; true it takes time to master the curriculum before

university or professional training. But it is also true, in the experience of mankind, that the College is worth all its costs in money and time, that its dividends far outweigh its cost from every standpoint. Ill-advised and low-visioned is the tendency therefore to exalt the high schools into Junior Colleges and to debase the universities to the point of accepting the graduates of such schools to full standing in their graduate and professional departments. And greatly in error is that mad haste of American youth to find a short-cut from high school to specialization by eliminating from its life-equipment the American College, which is the soul of the nation, and the liberalizer and energizer with noblest ideals of every youth earnestly seeking for truth at her shrine.

The College Must be True to Its Place And Ideals

This brings me to say that the College must remain a College. No inordinate desire for mere bigness, no insatiate ambition for matching the universities and special schools with multiplicity of schools and departments must for one moment becloud the issue. The College must be prepared to justify itself as such and content to remain such. It will absolutely divest itself of all tendencies toward spread-eagleism. Let it keep true to its place, and the nation's soul will be saved from the canker of materialism as well as from the dry-rot of mere intellectualism, the Scylla and Charybdis these of higher education in this twentieth century. The true College will leave graduate work and professional specialization to the universities and special schools. It will give itself to the teaching of language, literature, sciences natural and social, philosophy and history, with the ideal constantly before it to produce men and women

of character, (and so it must teach the Bible), able to think independently and initiatively, to discern the laws of life and society, to see things in proportion and in that beautiful symmetry so abundant in God's world, to be considerate, appreciative of the great intellectual and spiritual achievements of the race and zealous to share them with all men, testing things by the scientific method, viewing them in the historical spirit, equipped with the philosophic mind and the aesthetic appreciation, crowned and glorified by the presence in all the texture of their life and in its every attitude of that most needed item of our American life—the social consciousness, the identification of the self with the race, the recognition of man's brotherhood, of humanity's oneness in essence and aim.

ITS INNER SOUL CANNOT BE STANDARDIZED

Can such an institution be standardized? Shall we inaugurate slavish uniformity for our Colleges and render their faculties and administrators mere puppets in the ceaseless grind of an imperious system? Remember the College is dealing with life, the priceless gift of God. Life cannot be standardized. It is never possible to fossilize the living. There is individuality, and there must continue to be. In a sense, our Colleges therefore cannot be standardized. But in another sense they can be. Their spirit is their own. It moulds their students and is the splendid heritage of a noble past plus the cherished aspirations of a hopeful future operative in unison in the fateful present, fashioning the soft clay of the impressionable life for time and for eternity. What a frightful responsibility rests on our College! These things are too sacred, too tender, too elemental for standardization. They are truth and they are life.

But In Other Respects It May Be Standardized—Some Instances

But sympathetic students of our educational system are convinced that Colleges can be standardized in other directions. With reference to entrance requirements, students with less than fifteen units will not be accepted, and only three conditions should be granted, the same to be removed before the beginning of the Sophomore year. Four years of two semesters each, with one hundred twenty semester hours of hour-recitation work, should be required for a degree. The minimum College to be able to do efficient work should enroll one hundred students, have a president, a librarian, and eight professors, have invested in its plant $350,000, with a productive endowment of $432,000, and an annual budget of $32,000. As the enrollment increases all other items will increase in a proportion that may be described as geometric progression or as resembling an inverted pyramid, for it is a well-known fact that higher education becomes increasingly costly per student as the institution giving it increases in numbers. A college of five hundred students, for example, according to the Association of American Colleges, should have a faculty of fifty, a budget of $166,750, a plant valued at $985,000, and a productive endowment of $2,215,000. According to this same authority, a college of 1,000 students should have a faculty of ninety-seven, a budget of $442,500, a plant worth $2,400,000, and productive endowment of $6,250,000. The number of students in a class should also be standardized. The number of recitations a student may take is also a proper item for standardization as well as the number of hours a professor shall teach per week. The minimum salary for a College professor is regarded by the standardization specialists as $1,500 a year. Colleges should also be stand-

ardized according to professional equipment and teaching experience of the faculty members. Several states have refused to grant recognition to any College lacking less than $200,000 of productive endowment, with a plant valued at less than $300,000, and with fewer than six full time College teachers.

THE CONSEQUENCE OF SUCH STANDARDIZATION

The Colleges should welcome such sympathetic study of their needs and their constituents should gladly supply them their lacks. It is safe to predict that in the next generation we shall have fewer Colleges and better ones. The standardization propaganda is making mighty strides in the realm of higher education. The fierce light of publicity is to be turned on in all its brilliancy. Every weak spot in every College will be revealed, and mercilessly held up to public scrutiny. Those Colleges whose friends refuse to supply the funds necessary for minimum efficiency according to the standardization tests will for a few years lead a precarious life, wilter, and die. Sad is the thought, because many Colleges not meeting these tests in former generations, by dint of sacrifice on the part of their administrators and faculties, have wrought a noble work in manhood and womanhood. But new conditions arise. The standardization hour has come. A discriminating public will diligently compare the College seeking patronage to the standards set for its enrollment and by the judgment of that guage will grant or without support. The hand-writing is on the wall. *"Mene, Mene, Tekel, Upharsin,"* which being interpreted and applied will read to many a noble College in our land, *"The Standards have been set. Your friends withheld their support. You have been found wanting. You must die."* But

there is also a ray of hope, bright and promising, in this standardization issue, the hope that seeing the needs and realizing the deserts of their College in view of the standardization tests, many an institution now fighting in a life and death grapple with threatening bankruptcy will be rallied to by generous hearts and so enabled to go forward to larger achievement and nobler service. Many a College in that trying hour will no doubt have sensed in the normal round of things the annunciation of its own speedy dissolution, a dissolution sure and inevitable for the spiritual rulership of God in the world. In that hour for many such a College, men of God, trained for service at their shrines owing their all to these noble institutions, will be powerful with God as Isaiah was in his intercession for Hezekiah, and in answer to their petitions in agony of heart to the Great White Throne, fountains of generosity will open, length of days be granted, larger usefulness guaranteed, and the College itself brought into a new spiritual experience because in its weakness it learned to lean on the Everlasting Arms.

But The College Must be Distinctly Christian

And this brings me to the third remark of this paper—that *the Standard College must be Christian.* Note that I said, *must be.* The task before the College, briefly summarized concretely in the phrase "the making of a complete man" or abstractly conceived as the production of character, requires that the things of the spirit shall be given due recognition throughout its life and organization. Education and religion cannot be divorced without disastrous consequence to the individual man and to the nation. Religion is essential to the adequate fulfillment of the cherished ideals of the standard College. Christian education—it is our hope, and without it there

is no hope. Christian education has so far saved our American civilization from utter ruin—Christian education, whose atmosphere is a healing, nurturing spiritual balm, whose breath is prayer, whose life is faith, whose rule is love, whose inspiration is service, whose joy is willing sacrifice. Four years spent in such a College can but fulfill in the soul the purpose of the Master when He said: "I have come that they might have life, and that they might have it more abundantly."

Times may change. New standards may arise. But God is still God, and man is His child. The education which ignores that fundamental relationship is fundamentally defective. "*Education that trains men without religion,*" to borrow the expressive sentiment of the Duke of Wellington, the man of iron who yet knew God, "*but makes them clever devils.*" Better ignorance and Christian trust, better no Colleges and a due appreciation of God in His world, than all the wealth of the Rockefellers and the Carnegies collected in a place of learning and the spiritual essence of life left out.

FOR SUCH A COLLEGE THE NEED IS URGENT

But for the College that is standard in its equipment and personnel, and that is Christian in its inner heart, spiritual in its attitudes and in its aspirations—for this sort of College there is an abiding need, a never-ending necessity. Such an institution will make a nobler contribution to humanity than President Wilson sought for our nation to make the world by its entrance into the recent holocaust of bloodshed and slaughter. That noble statesman wished the world made safe for democracy. The Standard Christian College will have before it as the goal of its hope and aspiration, to keep the forces and leadership of life safe for Christ and so fund-

amentally and truly to render the world a fit place for the unfolding of true democracy, recognizing each man as a brother and God as the Father of all. Any man can well be glad to serve with his life or his means an institution presaging such salvation for society and its organized activities. The educational need of our day and also its prophetic hope is—*The Standard Christian College.*

Miscellaneous Items

NOTE CAREFULLY

What to Bring

All students should bring pillows and pillowcases, sheets, quilts, blankets, counterpanes for their beds. They should also bring towels, napkins, and toilet soap. Everything else is furnished. Bed-clothing should be for double-beds, unless it is to be used in the Alumni Building.

When and How to Come

Students should arrive at the College on September 9th. The College opens on the morning of September 10th and every one should be at the first chapel service that morning, immediately after which the regular work of matriculation, registration and classification is begun.

Students from Eastern Virginia will leave on the morning S. A. L. train for Henderson. There they will change cars, off one train on to another, for Durham, union station, where they will board the Southern west-bound train for the College, arriving at 6:45 P. M., or 9:27 P. M. They should buy their tickets straight through and have their baggage checked through. Through tickets will be on sale at Norfolk, Portsmouth, Suffolk, and Franklin. The train passes Suffolk at 9:41 A. M. Those desiring may come over the A. C. L. via Rocky Mount and Selma, arriving at 6:45 P. M., or 9:27 P. M. Those coming over the Southern have to leave the night before and come via Danville and Greensboro, arriving at the College at 8:05 A. M.

Students from Eastern Carolina, South Carolina, and other Southern States, will arrive here at 11:28 A. M., or 6:45 P. M., or 9:27 P. M. They may come

at 5.44 A. M., but should send notice ahead if they intend so to come, that they may be met at the station.

Students from Western Carolina, the Virginia Valley, West Virginia, and other Northern and Western States will arrive at the College at 8:50 A. M., or 4:43 P. M. They may arrive at 1:20 A. M., but should send notice ahead if they intend so to come, that they may be met at the station.

Students will be met at the incoming trains by members of the Faculty, representatives of the Senoir Class, and committees from the Y. M. C. A., Y. W. C. A., and Christian Endeavor Society.

What to do After You Arrive

Give your baggage check to the Faculty officer or baggage man asking for it, with your name written on the back of it, and the name of the Dormitory in which you will room.

Go to your room and get installed. Get acquainted. *You will have a hard time not to get acquainted here.* Have a jolly good time with your fellow students till ~~Thursday~~ Wednesday morning, September 10th.

At nine o'clock on the morning of September 10th, go to the chapel exercises in the College Auditorium.

Immediately after the chapel exercises, go to the President's private office for registration, bringing your Certificate of Admission and your twelve dollars with you. If you did not fill out an Application Blank, fill out one and then get your Certificate of Admission. If you have lost your Certificate of Admission, or misplaced it, call for its duplicate.

Present your Certificate of Admission to the Bursar, who will also ask you for your Application for Admission. Pay him your twelve dollars and get

your registration card. Then follow the old student who is conducting you to the various Professors' rooms to have your work put on your card.

Then go to the Book Store and buy your books. Then go to work.

For catalogue or other information, address

PRESIDENT W. A. HARPER,
Elon College, N. C.

☞ *Fall Term of Thirtieth Annual Session opens September* 10. *Students should arrive on September* 9.

☞ *Student body limited to four hundred—a splendid advantage for scholarship and character development.*

MOST IMPORTANT

Every student not registering on September 10 will pay $1.00 per day for delayed registration up to the fifth day. After the fifth day, the registration fee for the fall term for all will be $17.00 This additional charge applies to departmental students as well as to regular literary matriculants.

Vol. XV. NEW SERIES No. 5.

November 1919

BULLETIN
OF
ELON COLLEGE

ELON COLLEGE, N. C.

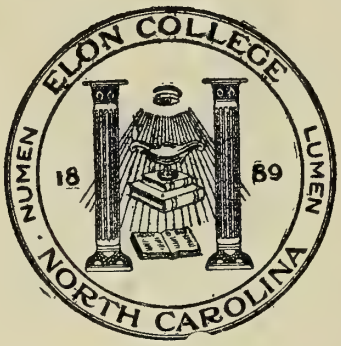
SUMMER SCHOOL OF
RELIGIOUS EDUCATION AND CHRISTIAN METHODS NUMBER

BULLETIN ISSUED QUARTERLY

Admitted as second-class mail matter under Act of July 16, 1894.

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ELON COLLEGE LIBRARY



ELON COLLEGE, N. C.

Mr W. W. Staley

INTRODUCTION.

THE Board of Trustees of Elon College, in their May 1919 session, took a long forward step in providing a Summer School of Religious Education and Christian Methods. The first session of the school is to be held May 27—June 11, 1920.

Elon conceives it to be her privilege not only to offer education to young people, who come during the regular college year, but to minister as well to those who in the nature of the case cannot enter college for degrees in the Arts and Sciences.

Many colleges now maintain Summer Schools for secular teachers. That field is well occupied. Elon purposes to minister to Christian workers, of the Christian Church first, but to all churches without distinction. There will be no sectarianism whatsoever in any of the courses offered. The Summer School will undertake to provide helpful and uplifting service to all Christian workers.

We are entering a new field, but our plan is to combine resident work with home study in such a way that a minister may earn the D. D. degree and that a lay worker may earn a Licentiate of Instruction degree in Religious Education and Christian Methods.

In this issue we offer the courses of study for the first year's work only. Courses for the following years will be announced in later bulletins.

For full information, address

W. A. HARPER, *President.*

Elon College, N. C.


ELON COLLEGE
NUMEN LUMEN
18
89
NORTH CAROLINA

The Faculty and Officers of Administration.

W. A. HARPER, M. A. LL. D., President,
The Layman and The Church.

REV. T. C. AMICK, PH. D.,
Business Manager.

REV. J. O. ATKINSON, M. A., D.D.,
Missions and Stewardship.

N. F. BRANNOCK, M. A.,
Registrar.

MRS. FRED BULLOCK,
Elementary and Girls' Work.

REV. S. C. HARRELL, M. A., B. D.,
Vacation Bible School and Community Schools.

MISS RUTH HAWK,
Physical Culture For Women.

A. L. HOOK, M. A.,
Pedagogy and The Organized Sunday School.

C. C. JOHNSON, M. A.,
Physical Culture For Men.

REV. A. B. KENDALL, D. D.,
Christian Endeavor and The Country Church

REV. J. VINCENT KNIGHT, A. B.,
Boys and Young People

W. P. LAWRENCE, M. A., LIT. D.,
Leadership and Organized Classes.

MRS. J. J. LINCOLN,
Librarian.

F. F. MYRICK, M. A.,
Sociology and Social Service

REV. J. U. NEWMAN, PH. D., D. D.,
The Sermon and the Old Testament.

REV. N. G. NEWMAN, A. M., D. D.,
The New Testament and Evangelism.

REV. W. C. WICKER, A. M., D. D.,
Teacher Training and Psychology.

Preachers for the Summer Term:

REV. N. G. NEWMAN, D. D.
REV. J. O. ATKINSON, D. D.
REV S. C. HARRELL, B. D.
REV. A. B. KENDALL, D. D.

Sunday School Superintendents:

PROF. A. L. HOOK and MR. J. R. McNALLY.

Christian Endeavor Superintendent:

REV. A. B. KENDALL, D. D.

Sunday School Teachers:

MEMBERS OF THE SUMMER SCHOOL FACULTY.

ENROLLMENT

Those who expect to attend the Summer School should fill out the application in the back of this Bulletin and mail it to the President at least one month before the School is to open, but an earlier notice would be better.

COST

The cost for the full term will be $15.00. This should be paid when the application is sent in or on entrance, and covers all items for room, board and instruction.

TEXT-BOOKS

Text-books will be supplied at the college book store at publishers' rates. This item will cost about $5.00.

REQUIREMENTS FOR CREDIT

All who expect credit will pursue six courses. If more than one recitation is missed in any course, the course cannot be credited.

CERTIFICATES

Those who attend five years of the Summer School and pass six courses each year will be given a Certificate in Religious Education and Christian Methods.

DEGREES AND DIPLOMAS

Ministers, who hold College degrees in Arts and Sciences, when recommended by their Conference, will upon the completion of five Summer Terms of six courses each and of four years professional study in the interim of the terms, the courses for such study to be later announced, receive the degree, Doctor of Divinity.

Lay workers, when recommended by their Church

and pastor, will upon the completion of five Summer Terms of six courses each and of three years professional study in the interim of the terms, the courses for such study to be later announced, receive the degree, Licentiate of Instruction in Religious Education and Christian Methods.

All who complete the Christian Endeavor program for one year will receive the degree C. E. E.

Those who complete eight Summer Terms of six courses each, without professional study in the interim of the terms, will receive a Diploma in Religious Education and Christian Methods.

Program of the Courses of Study*

Fifteen programs of study are offered as follows:

For Pastors:

Religious Education I
Religious Education II
Social Science I
Philosophy I
Education I
Religious Education III

For Laymen:

Religious Education I
Christian Methods I
Social Science I
Philosophy I
Education I
Religious Education III

For Missionary Workers:

Religious Education I
Missions I
Social Science I
Education I
Philosophy I
Religious Education III

For Christian Endeavorers:

Religious Education I
Christian Endeavor I
Social Science I
Education I
Christian Methods I
Religious Education III

*For the value of each course in these programs, consult the "Schools of Instruction" below.

On Country Church:

Religious Education I
Christian Methods II
Social Science I
Education I
Philosophy I
Religious Education III

On Church Problems:

Religious Education I
Christian Methods I
Religious Education VI
Christian Methods IV
Christian Methods III
Social Science II

For Church Officers:

Religious Education I
Religious Education IV
Christian Methods I
Philosophy I
Education I
Religious Education III

For Sunday School Officers:

Religious Education I
Sunday School I
Social Science I
Education I
Philosophy I
Religious Education V

For Teachers:

Religious Education I
Education II
Social Science I
Education I
Philosophy I
Religious Education V

For Elementary Workers:

Religious Education I
Sunday School II
Philosophy I
Education I
Social Science I
Religious Education V

For Boys' Workers:

Religious Education I
Sunday School III
Social Science I
Education I
Philosophy I
Religious Education V

For Girls' Workers

Religious Education I
Sunday School IV
Social Service I
Education I
Religious Education II
Religious Education V

For Young People's Workers

Religious Education I
Sunday School V
Social Service I
Religious Education II
Education I
Religious Education V

For Adults' Workers:

Religious Education I
Sunday School VI
Social Science I
Philosophy I
Education I
Religious Education V

On Community Service:

Religious Education I
Christian Methods I
Religious Education VI
Christian Methods IV
Religious Education VII
Social Science II

Note:—The courses in Physical Culture will be optional and will come in the afternoon hours.

Schools of Instruction.

School of Religious Education:

PRESIDENT HARPER
DR. N. G. NEWMAN
DR. J. U. NEWMAN
DR. W. P. LAWRENCE
REV. S. C. HARRELL

This school aims to present modern views of the Church, methods of training for progressive leadership, the teaching values of the Old and New Testaments, how to construct the sermon, and the place of Daily Vacation, Bible Schools and of Community Schools of Religious Education. Seven courses are offered for the first year.

RELIGIOUS EDUCATION I

PRESIDENT HARPER

The Church, including its Biblical and historical conceptions, and its program for the new day.

Texts-books: Harper's The New Church for the New Time and his Reconstructing the Church.

RELIGOUS EDUCATION II

DR. J. U. NEWMAN

The Sermon, with full discussion of the various types and purposes of the sermon.

Text-books: Broadus' Preparation and Delivery of Sermons.

RELIGIOUS EDUCATION III

DR. J. U. NEWMAN

The Old Testament, with special reference to its teaching value.

Text-book: Soares' The Social Institutions and Ideals of the Bible.

RELIGIOUS EDUCATION IV

DR. LAWRENCE

The Principles of Leadership, with special reference to the Kingdom.

Text-book: Brent's Leadership.

RELIGIOUS EDUCATION V

DR. N. G. NEWMAN

The New Testament, with special reference to its teaching value.

Text-book: Wilson's The Christ We Forget

RELIGIOUS EDUCATION VI

REV. S. C. HARRELL

The Daily Vacation Bible School, setting forth the place and importance of this innovation in the program of the progressive church.

Text-Book: Chappell's The Church Vacation School.

RELIGIOUS EDUCATION VII

REV. S. C. HARRELL

Community Schools of Religious Education, setting out the various plans now in operation.

Text-book: Athearn's Religious Education and American Democracy.

SCHOOL OF CHRISTIAN METHODS

PRESIDENT HARPER
DR. KENDALL
DR. N. G. NEWMAN
DR. ATKINSON

This school discusses the problems of the layman, the country church, evangelism, and stewardship. Four courses are offered.

CHRISTIAN METHODS I

President Harper

The Layman, with emphasis on missions, social service, evangelism, and leadership in the local church from the layman's standpoint.

Text-books: Harper's The New Layman For The New Time and Elliott's The Problem of Lay Leadership.

CHRISTIAN METHODS II

Dr. Kendall

The Country Church, its place and importance in the Kingdom, and how to make it effective.

Text-book: Charles Roads' Rural Christendom.

CHRISTIAN METHODS III

Dr. N. G. Newman

Evangelism, its importance and constructive elements.

Text-book: Gooddell's Pastoral and Personal Evangelism.

CHRISTIAN METHODS IV

Dr. Atkinson

Stewardship, with special reference to financing the Kingdom.

Text-book: McGarrah's Modern Church Finance.

SCHOOL OF SOCIAL SCIENCE

Professor Myrick

The school undertakes to formulate the scientific basis underlying social service and to illustrate the same in a practical program for the Sunday school. Two courses are offered.

SOCIAL SCIENCE I

PROFESSOR MYRICK

Sociology, with special emphasis on the Christian organization of society.

Text-book: Small and Vincent's Introduction to the Study of Sociology.

SOCIAL SCIENCE II

PROFESSOR MYRICK

Social Service, with applications for the modern Sunday School.

Text-book: Hutchins' Graded Social Service For the Sunday School.

SCHOOL OF EDUCATION AND PHILOSOPHY

DR. WICKER

PROFESSOR HOOK

This school has two ultimate aims, to furnish the philosophical and educational bases for successful teaching, and to supply a course in teacher-training of the highest grade.

PHILOSOPHY I

DR. WICKER

Psychology, the laws of the mind in relation to a constructive educational program.

Text-book: Colvin and Bagley's Human Behavior

EDUCATION I

PROFESSOR HOOK

The Principles of Education, with special reference to the Sunday School.

Text-book: The Pilgrim Training Course for Teachers, pp. 1-165.

EDUCATION II

DR. WICKER

Teacher-Training, the first year of the International Teacher-Training Course.

Text-book: The Pilgrim Training Course for Teachers, pp. 175-344.

SCHOOL OF MISSIONS

DR. ATKINSON

MISSIONS I

Christian Missions, a course in fundamentals, Biblical and historical.

Text-book: Brown's The Why and How of Foreign Missions.

SCHOOL OF CHRISTIAN ENDEAVOR

DR. KENDALL

CHRISTIAN ENDEAVOR I

The Principles of Christian Endeavor, based on Wells' Expert Endeavor.

Text-book: Wells' Expert Endeavor.

SCHOOL OF THE SUNDAY SCHOOL

PROFESSOR HOOK

MRS. BULLOCK

MR. KNIGHT

DR. LAWRENCE

This school aims to acquaint with the organized Sunday school of today and to give such special direction to workers in its various departments and divisions as will make all workers more efficient and effective. Six courses are offered.

SUNDAY SCHOOL I

PROFESSOR HOOK

The Organized Sunday School, in its modern divisions and historical relations.

Text-book: Lawrance's The Sunday School Organized For Service.

SUNDAY SCHOOL II

MRS. BULLOCK

Elementary Methods, especially intended for teachers of the Beginners and Primary Departments.

Text-book: Athearn's The Church School.

SUNDAY SCHOOL III

MR. KNIGHT

Work With Boys, for teachers of 'teen age boys.

Text-book: Alexander's The Boy and The Sunday School.

SUNDAY SCHOOL IV

MRS. BULLOCK

Work With Girls, especially intended for teachers of 'teen age girls.

Text-book: Slattery's The Girl in Her 'Teens.

SUNDAY SCHOOL V

MR. KNIGHT

Work with Young People, for teachers of young people beyond the 'teen age.

Text-book: Horne's The Leadership of Bible Study Groups.

SUNDAY SCHOOL VI

Dr. Lawrence

Adult Department, with special reference to the organized class and its activities.

Text-book: Bovard's Adults in the Sunday School.

SCHOOL OF PHYSICAL CULTURE

Professor Johnson

Miss Hawk

This school will relate itself to a much neglected part of the life of the young, the exercise and care of the body as a force making for spiritual development.

PHYSICAL CULTURE I

Professor Johnson

For Men, how the body may be made to serve the soul, practical exercises.

PHYSICAL CULTURE II

Miss Hawk

For Women, practical ways in which physical exercise and drills may help the Christian worker.

WHO SHOULD COME

Every forward-looking pastor should come, and the same is true of every progressive layworker. Those interested in a better ministry, a better laity, in missions, in social service, in Christian Endeavor, in the Sunday school, in the broadening of the Christian life should come. Sunday school teachers and officers, church officers, pastors, officers and members of missionary societies, Christian Endeavorers, workers with boys and girls, parents with children to rear and

nurture spiritually, just the ordinary member who loves the Kingdom—should come, all of them. Those who are young and who aspire to usefulness in the Kingdom's work should undoubtedly come.

The Church would find itself handsomely repaid to send the pastor and pay all his expenses.

The Sunday school would do well to send the superintendent and at least one teacher.

Missions will take on a new life if but one worker attends. So will Christian Endeavor.

EXAMINATIONS

The final day of the school will be given over to examinations. No course can be credited unless the examination is passed by a grade of least 70 per cent. The examinations will be one hour long.

RECITATIONS

Each class will recite daily and each recitation period will be one hour long, part of which will be used for study.

The school day will begin at 8:00 A. M., and close at 2:00 P. M. Recitations will begin at 8:00 A. M., May 27.

LIBRARY AND READING ROOM

The College Library and Reading Room will be open daily from 2:00 P. M. till 10:00 P. M.

RECREATION

The afternoons will be given to recreation. The college gymnasiums and athletic grounds will be at the disposal of the pupils, and regular courses in physical culture will be given daily.

SUNDAYS

On Sundays a model church with its allied organizations will be demonstrated, the members of the school being part of the same.

WHAT TO BRING

All should bring sheets, pillow with pillow-cases, counterpane, towels, and table napkins. All else will be furnished. Register at President's office immediately on arrival and be assigned to your room. The fee of $15.00, may be paid then, if not already paid when the application is sent in.

WHEN TO COME

All should, if possible, arrange to attend the College Commencement exercises, May 23-25. If not possible, be sure to reach the College on the 26th ready for work on the 27th.

Schedule of Recitations.

7:50- 8:00—Chapel

8:00- 9:00—Religious Education I (13)

9:00-10:00—Religious Education II (2), Christian Methods I (13), II (10), Missions I (14), Education II (4), Sunday School I (16), II (9), III (26), VI (18)

10:00-11:00—Social Service I (9), Religious Education IV (18), VI (13)

11:00-12:00—Philosophy I (4), Christian Endeavor I (13), Christian Methods IV (14), Sunday School IV (2), V (18)

12:00- 1:00—Education I (16), Christian Methods III (13), Religious Education VII (4)

1:00- 2:00—Religious Education III (2), V (13), Social Science II (9)

2:00- 3:00—Luncheon

3:00- 7:00—Physical Culture, Recreation, Good Fellowship, Library, Study.

7:00- 8:00—Supper

8:00-11:00—Study.

EXPLANATION: The numerals in parentheses indicate the recitation rooms in which classes will meet.

APPLICATION FOR ADMISSION TO THE ELON COLLEGE SUMMER SCHOOL OF RELIGIOUS EDUCATION AND CHRISTIAN METHODS

Name .....

Address .....

Church .....

Position in the Church.....

Program of Study Desired .....

I will reach Elon .....
(Give Date)

Signed:.....

Dated.....

(The fee of fifteen dollars may be enclosed or paid on arrival. If paid and you fail to come, it will be refunded. Rooms will be assigned according to dates of applications).

Tear out and mail at once to

W. A. HARPER, *President,*

Elon College - - North Carolina.